

The University of Chicago

STUDIES
IN
CLASSICAL PHILOLOGY

EDITED BY A COMMITTEE REPRESENTING THE DEPARTMENTS
OF GREEK, LATIN, ARCHÆOLOGY, AND
COMPARATIVE PHILOLOGY

VOLUME II

CHICAGO
The University of Chicago Press
1899

LONDON:
EDWARD ARNOLD
37 BEDFORD ST., W. C.

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OTTO HARRASSOWITZ
QUERSTRASSE 14



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THE Departments of Greek, Latin, Archæology, and Comparative Philology in the University of Chicago purpose to publish papers, written by instructors and graduate students of the University, upon subjects within the general domain of classical philology. The papers will be collected in volumes, but will also be sold separately. Orders may be sent to any of the addresses on the cover.

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A LEXICOGRAPHICAL STUDY OF THE GREEK INSCRIPTIONS.

BY HELEN M. SEARLES.

THE words discussed in this paper have been for the most part taken from material collected for a Lexicon of the Greek Dialect Inscriptions. When Professor Buck, in the spring of 1896, suggested the latter work, it seemed possible to accomplish the task within two or three years. But, as the work developed, the necessity of more time became evident. It was then decided to discuss the new and rare words in a preliminary paper, which should at the same time serve as a study for the lexicon. The original plan for a full treatise has not been abandoned, but on the contrary somewhat extended. It was not the intention at first to include words from the Attic inscriptions, but according to the present plan this dialect will have its place with the others. For this paper, however, the Attic material has not been collated with the same fullness as that of the other dialects. In fact, its treatment here is mainly restricted to the citation in the list of "New Words" of such hapaxlegomena as are noted in the indices of the Attic Corpus, or have been met with in desultory reading. Under "New Words" are included not only words which are strictly unknown outside of inscriptions, but also those known elsewhere only in glosses.

There has been some difficulty in deciding what formal differences should be taken as constituting a new word; of course mere dialectic variation has not been so regarded, not even such as represents a different ablaut grade. So, forms like *δείλομαι*, *βέλλομαι* for Attic *βούλομαι* are not given. But words showing different suffixes from the corresponding Attic forms are included, though not if the difference is merely a variation between verbs in *-άω* and *-έω*.

The work is based upon a collection of the material accessible to the author and published before the end of 1897. It can hardly be expected that the list will prove absolutely complete, but it is hoped that not many of the important new words have been omitted. Under "Rare Words and Rare Meanings" are cited words which are so infrequent in literature that an additional citation is of interest, and also words which are used in a sense different from the usual meaning in literature. As no rigid rule as to the degree of infrequency or divergence in meaning can be applied, the choice of words for this second list is necessarily somewhat arbitrary. A brief list of "Poetic Words" found in prose inscriptions is added; further, a discussion of a few groups of synonyms drawn from the various dialects.¹

There are few existing works of this character. The *Συναγωγή Λέξεων Ἀθηστανρίστων* of Kumanudis (1883) treats, as its title indicates, only of words which are not to be found in the Thesaurus; while the aim of the present work has been rather to show as a whole the important contribution to the lexicography of the Greek language furnished by the inscriptions. No word has been rejected because it is already in the Thesaurus, or even in Liddell and Scott. This is the more justifiable since, owing to recent discovery and study, it is possible in nearly every case to add something to the lexicographical work already done. Again, the work of Kumanudis includes a large proportion of late Roman and Byzantine words. In this paper such words have been omitted. So far as the dates are known, no words have been taken from inscriptions belonging to the Christian era, with a few exceptions. The scope of this work is also different from that of the *Συναγωγή*, in that it includes a brief discussion of the form whenever it has seemed desirable, either for interpretation or on account of some phonetic peculiarity.

In the *Commentationes Woelflinianae*, pp. 350-362, Dr. Ludwig Büchner has some "Addenda lexicis linguae Graecae," chiefly late Roman and Byzantine words. Also, in the *Zeitschrift*

¹It has been found necessary to postpone the publication of this section on synonyms, to which some references are made in the other parts.

f. d. österr. Gym., 42 (1891), pp. 481-486, J. Simon gives a "Probesammlung" from a new collection which, so far as I am able to learn, has not yet appeared. His plan is very similar to that followed by Kumanudis, and the examples given are words which do not occur in the *Συναγωγή*. For the poetical words there are two important articles—"Poetic Words in Cyprian," H. W. Smyth, *AJP.* VIII, p. 467, and "Vocabula Homerica in Graecorum dialectis" (1876), Kleemann. This latter work deals largely with glosses. It is, of course, out of date, as so many valuable additions to the material have been made since its publication.

A partial list of abbreviations is given below. The Collitz *Sammlung der griechischen Dialekt-Inschriften* is made the basis of the work, and the inscriptions which have been published therein are always cited first by their number in this collection, even where a different reading is adopted. *All citations by numbers only, without designation of the work, refer to this collection.* Other sources are given in the list of abbreviations. Inscriptions not included in any of the larger collections are cited by reference to the journal in which they were first published. A few exceptions are noted in the list below. The question of transcription has been a difficult one. For the word under discussion certainly the exact testimony of the stone must be given. Where this differs in any way from the transcription, it is shown by inscriptional capitals in parentheses. But since the citations of context are made for the purpose of interpretation, it has seemed best to give these only in transcription. If words occurring on the stone have been omitted as unnecessary for the purpose of the citation, their absence is indicated by dashes. Words missing from the stone are either supplied in brackets as edited or replaced by dots.

Quantities are marked only in the headings. In "New Words" the headings are given in the form cited. Under "Rare Words" the Attic form is used.

Dates are given approximately, according to the best authority available, for the earliest occurrence of the word. If other dates

are of significance, these, too, are given; otherwise not. The Gortynian Law-code has been assigned to the fifth century with Kirchhoff and the French editors of *Insc. Juridiques*, though with some hesitation. The new Delphian Labydean inscription seems in character to belong rather to the fifth century than to the fourth, notwithstanding its representation of the long vowels. This, too, is the decision of Homolle. The Elean inscriptions are dated according to Dittenberger in "Olympia." The Cyprian inscriptions are left for the most part undated; cf. Meister, *GD.* II, pp. 192ff.; Hoffmann, *GD.* I, pp. 38ff. The dates are too much a matter of conjecture to make anything more than tentative dating possible. The dates given are inclosed in square brackets immediately after the definition.

I am unwilling to offer even this preliminary paper without expressing my indebtedness to my former instructors, Professor Walter Ray Bridgman, of Lake Forest University, and Professor Benjamin Ide Wheeler, of Cornell University. To my present instructors, Dr. Alfred William Stratton, who has made many valuable suggestions in the course of the proofreading, and Professor Carl Darling Buck, who not only suggested the work, but has also given it constant and invaluable criticism, I am especially indebted.

ABBREVIATIONS.

AJA. = American Journal of Archaeology.

AJP. = American Journal of Philology.

And. = Inscription concerning the Mysteries, found at Andania. Cauer² 47; Dittenberger, *Sylloge* 388; Sauppe, *Ausgewählte Schriften*, pp. 261ff.

Arch. Zeit. = *Archaeologische Zeitung*.

BB. = *Beiträge zur Kunde der indogermanischen Sprachen*, herausgegeben von A. Bezzenger.

BCH. = *Bulletin de Correspondance Hellénique*.

Ber. d. sächs. G. d. W. = *Sitzungsberichte der Königlichen sächsischen Gesellschaft der Wissenschaften*.

Berl. Woch. = *Wochenschrift für klassische Philologie*. Berlin.

Boisacq, DD. = *Les Dialectes Doriens*. 1891.

Br. Mus. = *The Collection of Ancient Greek Inscriptions in the British Museum*. Part I, Hicks, 1874. II, Newton, 1883. III, Hicks, 1886. IV, Hirschfeld, 1893.

Brugmann = *Grundriss der vergleichenden Grammatik*. Vol. I (second edition), 1897. Vol. II (first edition).

Cauer = *Delectus Inscriptionum Graecarum*. P. Cauer. Second edition, 1883.

CIA. = *Corpus Inscriptionum Atticarum*.

CIG. = *Corpus Inscriptionum Graecarum*.

CIGS. I. = *Corpus Inscriptionum Graecarum Septentrionalis*. I. Ed. W. Dittenberger. (Megara, Oropus, Boeotia.) 1892.

CIGS. III. = Same. Vol. III. (Phocis, Locris, Aetolia, Acarnania, Islands of Ion. Sea.) 1897.

Crete (or Gort.) Comp. = *Le Leggi di Gortyna e le altre Iscrizioni Arcaiche Cretesi*. Domenico Comparetti. 1893.

Curt. Stud. = *Studien zur griechischen und lateinischen Grammatik*. 1868-78.

Danielsson, Epigr. = *Epigraphica*, O. H. Danielsson. Upsala, 1890.

Ditt. Syll. = *Sylloge Inscriptionum Graecarum*. 1883.

Epid. K. = *Fouilles d'Epidaure* par P. Kavvadias. 1893.

'Εφ. 'Αρχ. = *Εφημερίς αρχαιολογική*. Athens.

Gilbert = *Handbuch der griechischen Staatsaltertümer*.

Hoffmann GD. = *Die griechischen Dialekte*. I, 1891; II, 1893.

IF. = *Indogermanische Forschungen*, Zeitschrift für indogermanische Sprach- und Altertumskunde.

IG. Ins. = *Inscriptiones Graecae Insularum*. De Gaertringen. 1895.

IG. Sic. et It. = *Inscriptiones Graecae Siciliae et Italiae*. Kaibel. 1890.

Ins. Jurid. Gr. = *Recueil des Inscriptions Juridiques Grecques*. 1895.

Ion. Bechtel = *Inscripfen der ionischen Dialekte*. 1887.

Jbb. f. Philol. = *Jahrbücher für classische Philologie*. Fleckeisen.

Kaibel = *Epigrammata Graeca ex lapidibus conlecta*. 1878.

Kühner-Blass = *Ausführliche Grammatik der griechischen Sprache*. Third edition, 1890.

Kum. = *Συναγωγή Λέξεων Ἀθησανρίστων*. A. Kumanudis. 1883.

KZ. = *Zeitschrift für vergleichende Sprachforschung*, begründet von A. Kuhn.

Lac. M. = *De titulorum Laconicorum dialecto*. P. Müllensiefen. 1882.

Latyschew = *Inscriptiones antiquae orae septentrionalis Ponti Euxini*. 1885.

LeB.-F. = LeBas, *Voyage archéologique*, ed. Foucart.

Meister GD. = *Die griechischen Dialekte*. Vol. I, 1882; Vol. II, 1889.

Meyer = *Griechische Grammatik*. G. Meyer. Third edition, 1896.

Mitth. = *Mittheilungen des deutschen archäologischen Instituts in Athen*.

Mus. Ital. = *Museo Italiano di Antichità classiche*. Florence, 1885 ff.

Ol. = *Die Inschriften von Olympia*. W. Dittenberger and K. Purgold. 1896.

PBB. = *Beiträge zur Geschichte der deutschen Sprache und Literatur*.

H. Paul and W. Braune.

PH. = *Inscriptions of Cos*. Paton and Hicks. 1891.

Philol. = *Philologus*. Zeitschrift für das klassische Altertum.

Rev. Arch. = *Revue Archéologique*. Paris, 1844 ff.

Rev. d. Ét. Gr. = *Revue des Études Grecques*.

Rh. M. = *Rheinisches Museum für Philologie*.

- Roberts = Introduction to Greek Epigraphy. E. S. Roberts. 1887.
Schmidt, Plur. = Die Pluralbildungen der indogermanischen Neutra.
1889.
Schulze, Quaest. Ep. = Quaestiones Epicae. W. Schulze. 1892.
SGDI. = Sammlung der griechischen Dialekt-Inschriften. Collitz and
Bechtel.
Skias, Kr. D. = *περὶ τῆς κρητικῆς διαλεκτοῦ*. Athens, 1891.
Swoboda = Die griechischen Volksbeschlüsse. H. Swoboda. 1890.
Tab. Heracl. = Tables of Heracleia. Cauer 40, 41; Meister, Curt. Stud.
IV, p. 355.
Wien. Stud. = Wiener Studien: Zeitschrift für classische Philologie.
Z. f. öst. G. = Zeitschrift für die österreichischen Gymnasien. Wien.

NEW WORDS.

ἀγαίος, *admirable, desirable*. [V] Delph. BCH. 1895, 1ff. D₃₈ ἐπέδωκε — καὶ τὰν ἀγαίαν μόςχον. Cf. Hesych. ἀγαίον· ἐπίφθονον; Etym. M. 8, 50, ἀγαίον· ἐπίφθονον ἢ θαυμαστόν. As Homolle, l. c., p. 60, says, this adjective is vague, but it is hardly to be rejected with Dragumis, BCH. 1895, 297, who reads ἀγατάν.

ἀγέρτας, *collector*. [I] Taur. IG. Sic. et It. 424 I₃₅, II₃₅, III₃₅ παρὰ δὲ ἀγέρταις τοῖς This word is defined in L. & S. as a "collection of dues," but *σιταγέρτης* is given correctly.

ἀγνέω = ἄγω. [II] Aetol. 1413₅ ἀγνηκώς, 1411₁₄₅ ἀχνηκότας; Lac. (Amyclae) Cauer 32₉ διεξαγνηκέσαι; Berl. Pap. I, 17–20 (Meyer, p. 587) ἀγνέουσι. Cf. Hesych. ἀγνέιν· ἄγειν. Κρήτες; ἀγνεί· λαμβάνει; also ἄγνηκε· (for ἀγνησόει of the text; cf. Ahrens II, p. 337) ἀγήροχε. Λάκωνες. Both ἀγν- and ἀγ- are used in the same inscription 1411₁₂ εἰ δέ τις ἄγνη — — τοὺς ἀχνηκότας, and 1413_{5,20} ἀγνηκώς—εἰ δέ τις κα ἄγη —. The Laconian inscription shows traces of Aetolian influence, nevertheless it is quite possible that διεξαγνηκέσαι, in view of the gloss, is to be taken with Cauer as Laconian. Then, this inscription, too, shows both roots. In no inscription from Crete is ἀγνέω found, although Hesychius cites it from this dialect. The reduplicated perfect of ἄγω does not occur in Aetolian and seems to have been replaced by the perfect of ἀγνέω. The χ in ἀχνηκότας is to be taken with Meyer, § 279, as purely graphic. The development, however, of γ to a spirant is hardly to be assumed in the absence of other evidence.

ἀγωνάριον, "*a kind of college examination or competition among the members.*" [138] Cos PH. 43a₇, b₃ καὶ ἀγωνάριον ἀνήβων.

ἀδηνέως, *without fraud, plainly*. [V] Ion. (Chios) Beehtel 174b₁₀ κηρυσσόντων καὶ διὰ τῆς πόλεως ἀδηνέως γεγωνέοντες —. Cf. Hesych. ἀδηνέως· ἀδόλως, ἀπλῶς, χωρὶς βουλῆς; Bekk. Anecd. I,

p. 341 ἀδηνέως : ἀπλῶς καὶ ἀταλαιπώρως, κατὰ στέρησιν τῶν δηνέων καὶ μεριμνῶν. See Smyth, § 716, who prefers this explanation, which is given by Haussoullier, BCH. 1879, 23, to that of Röhl, who explains as = ἄδην (*quantum opus erit*). ἀδηνής is suggested by Valckenaer in Sim. Amorg. 7, 53, where Bergk reads ἀληνής.

ἄξετόω, *convict*. [186] Delph. 2034₁₆ εἰ δέ τί κα ἄξετωθέωντι περὶ Νεοπάτραν πεπονηρευμένοι ἢ τῶν Νεοπάτρας ὑπαρχόντων τι, κύριοι ἐόντων οἱ ἐπίνομοι κολάζοντες αὐτάς, etc. Cf. Hesych. ἄξετον· ἄπιστον. Σικελοί, cited by Hartmann, de dial. Delph., p. 5. The complete explanation is given by Baunack, Stud. I, 248, who compares 1819, εἰ δέ τι νοσφίζαιντο Κωμικός ἢ Ἴωνις τῶμ Μαρα[ί]ου καὶ ἐξελεγχθείη <ι>σαν, etc. ἄξετόω is the equivalent of Attic ἀναζητέω, while in the gloss of course the α is the negative prefix. For ἀ- = ἀνα- see also Kretschmer, KZ. 33, 566. ξετόω is formed from a participle ξε-τός seen in the gloss, as ζητέω from *ξη-τός, the relation of ξετός to ξη-, δί-ξη-μαι being the same as that of θε-τός to θη- in τίθημι.

ἄφλανέως, *openly, without concealment* (?). [V] Elis 1156, = Roberts 296 = Ol. 7, ἐξαγρέων καὶ ἐνποιῶν σὺν βωλαῖ [π]εντακατίων ἀφλανέως (ΑΦΛΑΝΕΟΞ) καὶ δάμοι πληθύνονται δινάκοι. Cf. Hesych. ἀλανές· ἀληθές; ἀλανέως· ὁλοσχερῶς. Ταραντῖνοι; ἀλλανής· ἀσφαλής. Λάκωνες. It can hardly be doubted that the word must be explained by the glosses cited. Its exact meaning, however, is not clear. The order of the words would indicate that it modifies what precedes, and it was so interpreted by Röhl, IGA. Add. N. 113c, and by Bücheler, RhM. XXXVI, 621 f. The latter translated by "ungefähr," and made the word a modifier of πεντακατίων; the former, laying stress on the gloss ὁλοσχερῶς and bringing into connection ἀολλής and ἀλής, interpreted it as a modifier of the phrase βωλαῖ πεντακατίων and translated "senatu pleno." Meister, GD. II, p. 72, criticises fully both these interpretations. He thinks that a quorum in a matter of religious observance would not be defined as *about* five hundred. His objection to Röhl's explanation: that, if a modifier of βουλή, the word should be an adjective, not an adverb, is convincing. Dittenberger, Ol. 7, sustains this objection. He thinks irregularity in the order of words

in an Elean inscription of this character is not important. He inclines to interpret the word as = ἀσφαλῶς, used in the sense of ἀνατεῖ (*sine fraude sua*). Meister, GD. II, p. 24, translates "sicher (i. e., ungefährdet) ändern." It seems, however, that the gloss ἀσφαλής should be regarded as secondary, and the real meaning be sought in ἀληθές. Professor Buck has suggested that an adverbial meaning, *certainly, without fail*, which would suit this connection and at the same time indicate the line of development which led to the gloss ὁλοσχερῶς, might be assumed for the passage in question, and be taken in close connection with the preceding words. It would then be translated: "Amendment may be made with the consent of the council without fail and with the full assembly." But I am inclined to think that, while some such general meaning may be inferred from ὁλοσχερῶς, the word has a more specific meaning here. I would translate: "Amendment¹ may be made with the Boulé of five hundred *openly* and with a majority¹ of the assembly." The -φλ- suits admirably the gloss ἀλλανής; cf. also ἀλλαθεάδας.

αῖ, αῖν = αεί. [319-317] Aeol. 304 A₃₄₋₃₆ αῖ; Thess. 361 B₁₂ αῖν and in the compounds αῖσιται, CIA. II, 329₄₁, αῖδασμος, Bechtel 183a₃₀, b₃₀. These words are to be taken with J. Schmidt, KZ. XXVII, 298 ff., as forms of an old *i*-stem, as Goth. *aiwins*. See Meyer, p. 401, n. 1. (Otherwise Meister, GD. I, p. 72; Hoffmann, I, p. 387.) Schmidt argues rightly that -ν must denote a case-form, since ν-movable is unknown to Thessalian, and that εἰ is not represented by ι in Thessalian.

αῖδασμος, *subject to perpetual payment*, as land on perpetual lease. [IV] Ion. Bechtel 183a₃₀, b₃₀ = BCH. 1879, 244. (Here the inscription is given entire. For citation see below.) The larger part of this inscription is in the κοινή, but a few words belong to the local dialect. This word has been generally confused with ᾄδασμος. Haussoullier, l. c., p. 250, says "pour ᾄδασμον;" Smyth, Ion. Dialects, § 210, "ᾄδασμος is an unexplained form for ᾄδασμος." Bechtel, l. c., says "neu und nicht zu rechtfertigen ist zweimaliges αῖδασμος = ᾄδασμος, von der Abgabe befreit." As for

¹ See πληθύνει and δινάκω.

the meaning, Hausoullier understands as "not subject to taxation," contrasted with *ἐκατοστηρία*, which was land subject to a special tax both before and after the lease. But this would separate the word from the *δασμός* of l. 19. For, comparing A, ll. 5ff. *τετρακόσiai εἴκο[σι δρα]χμαί. Ἀναξίδημος Ἡραγόρου Κλυτ[ίδαις κ]αὶ Κλυτιδέων τῶι ἄρχοντι Ἀργέ[αι Ἀρις]τομήδους· ἡ γῆ ἡ ἐν Δελφινίῳ ἡ τ[είως Κ]αυκασίωνος τοῦ Βασιλείδου, καὶ [τὰ ἐπό]μενα τῇ γῇ πάντα ἐστὶν ἐμὰ καὶ [ἡ οἰκίη] ἡ ἐν Ἀνδίνῃ ἣν οἱ ὀρίσται ὥρι[σαν Κλυ]τιδῶν εἶναι καὶ ἣν Λεώφρων ὁ Δε[... ἐδ]ίκασεν ἐκατοστηρίην εἶναι· ἔσ[τιν δὲ ἡ] ἀξίη πεντακισχιλίων στατήρω[ν, ἀποδί]δοντας ἐμοῦ Κλυτίδαις ἔτεος ἐ[κάστου] τριάκοντα τέλαντα ξύλων ἐν [τῶι ...] τῶι ἄλσει κείμενα, ὅταν ἡ ἀγὴ ἡ[ὶ καὶ τετ]ρακοσίας εἴκοσι δραχμὰς ἐμ[ὴν] Ἀρτε[μισίωνι, τὸν πρῶτον δασμὸν ἅμα [πρῶτῳ] ἔτει μετὰ Ἀλσωνα πρύτανιν καὶ [τοὺς ἄλ]λους ἅμα ἐνιαυτῶι ἕκαστον with B₃₇· ὁ ἀνε[λόμενος τῇ γῇ τὸ ἐνηλά]σιον ἀποδώσει ἐμ[ὴν] μὴν Ἀρτεμισίωνι τῶ[ι μετὰ ...] ἡν πρύτανιν καὶ τῶν ἄλλω[ν ἕκαστον ἅμ' ἐ]νιαυτῶι, it is clear that τὸν πρῶτον δασμὸν refers to the first yearly payment of the lessee to the owners, the first installment of the *ἐνηλάσιον*.*

By taking this word as a possessive adjective formed from a compound of *αἰ* and *δασμός* we account for the form and at the same time secure a meaning which brings the word into connection with the *δασμός* of l. 19. It simply states what according to Hausoullier, p. 250, was tacitly understood, namely, "La durée du bail, n'étant pas indiquée, est illimitée;" cf. the phrase *κατὰ βίω* of the Heraclæan Tables, *εἰς τὸν ἅπαντα χρόνον*, Munychia, and other similar expressions. See BCH. 1879, 250, n. 1. The word *δασμός* may indicate a recognition of the proprietary rights of the Klytidae and a feeling that the annual payments were really of the nature of tribute.

ἀκαταβολέω, *fail in making payment*. [171] Delph. 180₄₃ *κατενεγκάτω δὲ Ἀφροdisία τὸν [ἔ]ρανον τὸν βρομίον οὐ ἐγγυεύει Ἰατάδας μὴ ἀκαταβολέουσα μηδὲ καταβλάπτουσα Ἰατάδαν· εἰ δὲ μὴ κατενέγκαι Ἀφροdisία τὸν ἔρανον ἢ καταβλάψ<a>αι τι --*.

ἀκέυω, *guard, watch*. [V] Gort. Law-code II_{17.18} *αἶ κα τὰν ἐλευθέραν ἐπιπρήται οἴφεν ἀκέυοντος καδεστᾶ*. Cf. Hesych. *ἀκείει*.

τηρεῖ. Κύπριοι. This gloss gives the satisfactory explanation. The word must be separated from ἀκούω. See Comparetti, p. 164; Kretschmer, KZ. 33, 565.¹ The latter suggests that ἀκ-, *sharp*, is probably to be seen in ἀκεύω as well as in ἀκούω. The original meaning would then be general, *be keen*, which might easily be specialized to *guard*, *heed*. There is a proper name Ἀκευσώ Anaphe 3451, which seems to contain the same verbal stem.

ἀκροσκιρία, *wooded height*. [IV] Tab. Heracl. I.₁₀₅₇₁ δύο (ὅροι) δὲ ἐν ταῖς ἀκροσκιρίαις, also δύο δὲ ἐπὶ τῶν ἀκροσκιριῶν —. Cf. σκίρος I₁₀ (common) and the glosses of Hesych. σκείρος· ἄλσος καὶ δρυμὸς, Φιλιππῆς δὲ τὴν ῥυπώδη γῆν; σκίρα· χωρία ὕλην ἔχοντα εὐθετοῦσαν εἰς φρύγανα.

ἀλεκχώ (?) = ἄλοχος. [V] Delph. BCH. 1895, 1 ff. D₁₂. Homolle transcribes and translates as follows: καὶκ' αὐτὸς θύη ἡιαρῆιαν καῖκα λεκχ' οἱ παρῆι καῖκα ξένοι φοῖ παρώντι ἡιαρῆια θύοντες καῖκα πενταμαριτεύων τύχηι. "Soit que le Labyade sacrifie lui-même la victime, ou que sa femme avec son assistance, ou que des étrangers avec son assistance sacrifient des victimes, ou qu'il se trouve en fonctions de cinq jours." This passage follows the enumeration of the obligatory feasts to be observed by every member of the clan in one of the ways here described: 1) He may perform the sacrifice personally; 2) his wife may perform it in his stead (?); 3) the strangers present in his home may make the sacred offerings, or, 4) he may be engaged in the duties of a πενταμαριτής. The clause containing this word is extremely difficult. Homolle, l. c., p. 57, gives six possible transcriptions. None is entirely satisfactory. Dragumis, p. 298, choosing the same reading as Homolle, cites Hesych. λέχος· γάμος and translates "ou qu'on célèbre des noces chez lui," which is even more incomprehensible than Homolle's explanation. Keil, Hermes XXXI, p. 508, objects to Homolle's transcription on the ground that in the dialect of this inscription φοῖ not οῖ is to be expected, as indeed it is written immediately below; λεκχοι

¹ For the various attempts to connect with ἀκούω see Baunack, Ins. v. G., p. 54; Skias, Kr.D. 131; Bechtel, SGDI. 3451; Meister, Gr.D. II, 232.

therefore forms one word, presumably in the dative case. On this assumption Keil takes *παρῇ* from *παρίημι* and translates "or if he has given it over to his wife," thinking that in Doric conditions of society the wife might possibly perform priestly duty. I have, however, been unable to find any Greek parallel for such an arrangement. The other difficulty which Keil sees in the use of a different word for *γυνά* does not seem serious. In the Delphian manumission decrees there is a single occurrence of *ἐρπούσας* instead of the usual *ἀποτρέχουσας*, and *δείληται* occurs three times in the place of *θέλη*. Keil seems to prefer *λεκχώ*,¹ though he takes up the discarded *ἀλεκχοῖ* of Homolle as not wholly impossible. It has seemed to me more probable that the compound was used. The omission of the article on this assumption may be due to the apparent identity of the recurring *καῖκα*. *ἄλοχος* is a poetical word, but is cited as Cyprian in Bekk. Anecd. III, p. 1095, *Κυπρίων ἄλοχος γυνή*. The spelling *-κχ-* is purely graphic. See Blass, *Ausspr.*, p. 101.

ἀλίασμα, 1) *assembly* (not technical), 2) *decree*. [211] Agrig., Cauer 199 = IG. Sic. et It. 952 *ἀλίασμα*² ἕκτας διμήνου,³ Gela, Cauer 198 = IG. Sic. et It. 256 *βουλᾶς ἀλίασμα τᾶ(ς) δευτέρας ἑξαμήνου*, Rhegium, Ditt. Syll. 251 = IG. Sic. et It. 612 *τὰν δὲ βουλὰν τὸ ἀλίασμα κολαψαμέναν εἰς χαλκῶματα δισσά*. The word is a derivative of **ἀλιάζω* = *ἐκκλησιάζω*. There is evidently a double development in meaning. In the inscriptions from Gela and Agrigentum the word can hardly mean other than *coming together*. But in the inscription from Rhegium it is as plainly used for *decree of the assembly*. Cf. Ditt. Syll., l. c., n. 4, "I. e., *τὸ δόγμα τᾶς ἀλίας*." wrongly adding "*Vocabulum praeterea nusquam exstat.*"

ἄλινσις, *rubbing* (*painting* or *polishing?*). [IV] Epid. 3325A₃₀ = K. 241. *Σαμίων ἔλετο ἄλινσιν τοῦ ἐργαστηρίου καὶ κουίαςιν*.

¹ *Λεχοῖ* occurs on an ancient Spartan inscription. Roberts cites also from a later inscription, Mitth. 1877, 440, ΑΓΙΓΓΙΑΛΕΧΟΙ.

² For smooth breathing cf. *ἀλία* and *ἀλίας* (under "Rare Words").

³ See Swoboda, p. 308, for the different systems of dating assemblies. It must be assumed that *βουλᾶς* is omitted here, hardly that *ἀλίασμα* stands for the council itself.

Verbal substantive from ἀλίνω. Cf. Hesych. ἀλίναι· ἐπαλείφαι and ἀλίνειν· ἀλείφειν; also Bekk. Anecd. 383₁₁ ἀλίνουσιν: ἀντὶ τοῦ λεπτύνουσι. Σοφοκλῆς (Fr. 826). In the building inscription, CIA. II, 167 ἀλοιφή, ἀλοιμός, and περιαλείφει occur. Hesych. glosses ἄλοιμα by χρίσμα τείχων. and in Etym. M. 69, 41, we find ἀλοιμός· τὰς χρίσεις καὶ τὰς ἐπαλείψεις ἀλοιμοὺς ἔλεγον. The general meaning of these words is clear, but the special use cannot be asserted with any certainty.

ἀλλαθεάδες, *rites in memory of the dead*. [174–157] Delph. 1796₂ ποιήσας τὰ νομιζόμενα τὰ ἐν τὰν ταφὰν καὶ ἀλλαθεάδας; 1731₁₀ θαψάτω Κίντος καὶ τὰς ἀλλαθεάδας ποησάτω καθὼς νομίζεται; 1775₂₀ ποιησάτω δὲ καὶ τὰς ἀλλαθειάδας καὶ τὰ λοιπὰ τὰ νομιζόμενα πάντα. The above are the only occurrences of this word, so far as I am able to ascertain. Baunack in a note to 1731 defines as “Erinnerungsfeierlichkeiten,” which is undoubtedly correct, though why he should divide the word ἀλ-λαθ-εάδες rather than ἀ-λλαθ-εάδες is not clear. The -λλ- is probably due to the presence of two original consonants. Cf. ἀλλανῆς: ἀφλανέως.

The suffix -ας -αδος is not common. It is used chiefly in nouns of agency and in feminine abstracts from numerals. It may be that the form of this word was influenced by τριακάδες. The general term τὰ ὥρια is used in two inscriptions of Phocis outside of Delphi, 1545 and 1546. But it is likely that ἀλλαθεάδες may have denoted a definite observance not always kept.¹

ἄλφον, *garden or orchard*. [IV] Cypr. (Edal.) 60_{9,18,21} τὸ(ν) χρανόμενον Ὁ(γ)κα(ν)τος ἄλφω (9), τὸ(ν) χῶρον τὸ(ν) χραυζόμενον Ἀμηνίδα ἄλφω (18), τὸ(ν) Διφειθεμῖς ὁ Ἀρμανεὺς ἦχε ἄλφω(ν), τὸ(ν) ποεχόμενον πὸς Πασαγόραν τὸν Ὀνασαγόραν (21). The neuter τὸ ἄλφον is to be assumed here with Deecke, SGDI. I, p. 30, and Meister II, p. 243. The Hesychian ἄλωνα· κῆποι. Κύπριοι is the equivalent of the Hom. ἀλωή and agrees with our word in

¹ For the ordinary funeral customs see Becker, Charicles III₁₅₅, and Hermann-Blümner, p. 372, n. 2.

In the manumission decrees directions for the freed person after the death of his master occur in only about a dozen of the seven or eight hundred inscriptions of this character which we have. They are very elaborate in 1801, 1807.

stem only. *ἄλως*, which Hoffmann would see here, is rare in inscriptions. It occurs on a late Delph. inscription. BCH. 1881, 157. Hoffmann would translate, GD. I, p. 71. *threshing-floor*, which hardly suits the context as well as *garden* or *orchard*. His objection to the form *ἄλφο(ν)*, 21. that -ν would not be lost before *τὸν ποεχόμενον*, since the latter is not a modifier of *ἄλφον*, but of *κάπον*, is to be met by the fact that -ν is lost in *τὸ(ν) Διφείθεμις* of the same line and also that *τὸν ποεχόμενον* is logically closely connected with *ἄλφον*.

ἄλλοπολία = *ἄλλοδημία*. [V] Gort. Law-code VI₄₇ *ἐκς ἄλλοπολίας ὑπ' ἀνάγκας ἐχόμενος κελο[μ]ένω τις λύσηται*. Comparetti in note to place explains this word as an abstract to **ἄλλοπολις*, while Baumaek cites the *πολία* which occurs in *πολιανόμος*, *πολιατεύω*, etc.

ἄλωμα = *ἀνάλωμα*. [III] Boeot. 488₁₃₉ *κῆ τὸ ἄλωμα ἀπολογίτταστη ποτὶ κατόπ[τ]α[ς]*. CIGS. I. 2426₁₄, 4131₃₄, 4263₂₀ (similar expressions); Ceos, 'Εφ. 'Αρχ. II. 3267 quoted by Keil, Mitth. 1895, 51, in criticising Pridik. De Cei ins. rebus, p. 164, for correcting to (*ἄν*)*ἄλωμα*.

ἀμάτη, *single part*. [III] Cos PH. 367₁₆ *ποταπογραφέσθων δὲ καὶ τὰν πατρίδα καὶ τινος (ἐ)[νά]της καὶ ἀμάτη[ς] ἔλαχ[ε]?* See Keil, Mitth. 1895, 32. He derives from the same stem as *εἶς*, *μία*, citing the Hesych. glosses. *ἀμάκισ*· *ἅπαξ*. Κρήτες and *ἀμάτις*· *ἅπαξ*. Ταραντίνοι.

ἀμεῖ, *together*. [V] Delph. BCH. 1895, 1 ff. D₁₈ *συμπρηίσκεν ἡμεῖ*. Cf. *μηδαμεῖ* of the same inscription.

ἀμμόνιον, *deposit*. [V] Delph. BCH. 1895, 1 ff. A_{18, 54} *ὅσους δέ κα μὴ ἄγῃ τ' ἀπελλαῖα ἢ τὰν δαράταν μὴ φέρῃ ἀμμόνιον καθέτω στατήρα ἐπὶ φεκατέρω, τῶι δὲ ἡστέρωι φέτει ἀγέτω τ' ἀπελλαῖα καὶ τὰν δαράταν φερέτω. αἱ δέ κα μὴ ἄγῃ, μηκέτι δεκέσθων ἀμμόνια*. The word is defined at length by Homolle, l. c., as "un dépôt, une consignation faite en attendant pour donner patience, un gage, ou une compensation." Apocope is constant in this inscription. There is but one apparent exception, *ἀναποσθέθῃ*, as read by Homolle, but this is to be otherwise explained. See *θιγάνα*.

ἀμοιρά, *change*. [VI] Corinth 3119 = IGA. 20, 108_a τὸν δὲ δὸ[ς χα]ρίεσ(σ)αν ἀμοιράν. This word occurs in the same expression as ἀφορμάν, ἀμοιβάν in other inscriptions of this group. It is to be connected with ἀμεύσασθαι. See Schmidt, KZ. 32, 374, who sets up *αμοφια, which becomes by epenthesis ἀμοιρά. Cf. Meyer, p. 173; Brugmann I, p. 271; Kretschmer, Vas. Insc., p. 48.

ἀμπέτιξ (?) = περιαμπέτιξ = πέριξ. [Late.] Crete, CIG. 2554₁₁₃. Cf. Helbig, de dial. Cret., p. 5; Böckh, CIG., p. 405.

ἀμπώλημα, *price paid for readjudication on account of broken agreement*, technical term. [IV] Tab. Heracl. I₁₁₀₊₁₅, τό τε μίσθωμα διπλῇ ἀποτεισεῖ τὸ ἐπὶ τῷ φέτεος καὶ τὸ ἀμπώλημα τοῖς τε πολιανόμοις καὶ τοῖς σιταγέρταις — (110) and (155) τὸς δὲ πρωργύως τὸς αἰὲ γενομένως πεπρωγυευκῆμεν τῶν τε μισθωμάτων καὶ τῶν ἐπιζαμιωμάτων καὶ τῶν ἀμπωλημάτων. The ἀμπώλημα is further explained in l. 111 ὅσῳ κα μείονος ἀμισθωθῇ παρ πέντε φέτη τὰ πρᾶτα. It is, therefore, a payment made as guarantee to the state against loss which might be incurred through a new lease at a lower rental. This is the explanation given by Kaibel, IG. Sic. et It. 645. Cf. Ins. Jurid. Gr., p. 233.

ἀμνωτός (?) = ἀμύητος. [VII, VI] Cret. Comp. 44 AMVOTON. The word is written retrograde and is without context. Comparetti's suggestion that it is a possible variant for ἀμύητος as ὀφήλωμα : ὀφήλημα 152 VI₁₅ is as probable a disposal of the word as can be made in the absence of evidence.

ἀμφαντός, *state of adoption*. [V] Gort. Law-code XI₂₁ τῶν δὲ πρόθθα, ὅπαι τις ἔχει ἢ ἀμφαντί (ΑΜΦΑΝΤΙ) ἢ παρ' ἀμφάντω, μὴ ἔτ' ἐνδικον ἦμεν. See Dittenberger, Hermes 20, 573, whose explanation of the word as the dative of an abstract noun with meaning given above is undoubtedly correct. Comparetti explains as an adverb in -νι, but the abstract is quite as satisfactory in form and suits the context better. Cf. Blass, Jahrb. f. Philol. 131, 485; Meyer, p. 202.

ἀμφεικάς, *one and twentieth*. [II] Cos 3720 Πανάμον. ἀμφεικάδι. [ἔδ]οξε τοῖς φυλέταις —. Thera, Cauer, 47 C₁ τὰ δὲ ἀμφεικάδι. Hesych. ἀμφεικάς· ἡ περὶ εἰκάδα. This gloss, formerly read ἀμφ'εἰκάς, is confirmed by the inscriptions.

ἀμφιθύσανος, *fringed*. [346/45] Ion. Bechtel 220₂, πρόσλημμα τῆς θεοῦ παραλοργὲς ἀμφιθύσανον.

ἀμφίμωλος, *defendant in a law suit*. [V] Gort. Law-code X₂₇ ἄνθρω[π]ον μὴ ὀνήθα[ι] κατακείμενον πρίν κ' ἀ[λλ]υ(σ)ήται ὁ καταθένης, μηδ' ἀμφίμωλον (ΑΜΦΙΜΟΛΟΝ).

ἀμωλεί, *without contest*. [V] Gort. Comp. 156 II₄ κ' ὅττον ἐγράτται ἀμωλεῖ (ΑΜΟΛΕΙ) πραδέθαι. The inscription is badly mutilated, but this seems to be the context. This conjecture, made by Comparetti, is possible, but necessarily uncertain.

ἀνασάξιμος, *reopened after having once been worked*, as a mine. [III] CIA. II, 780₂₀ πα(λ)αῖον ἀνασά[ξ]ιμον—, 781₁₀ ἀνασάξιμον στήλην ἔχον, 782 and IV, 1078b K |ρωπίδης κατέλαβε [ἀ]νασάξιμον μέταλλον. See Hicks Br. Mus. I, XXXVI. He repeats Böckh's explanation as above. The word is apparently a miner's term and might be from σάπτειν, used first of loading ore, then of working the mine generally. These are all mine inscriptions. II, 781₁₀ would apparently show application of the word to the slag which is worked for the second time.

ἀνάτως, *with impunity*. [V] CIGS. III, 333 τὸν δὲ συλῶντα ἀνάτω(ς) συλῆν τὰ ξενικά ἐθαλάσ(σ)ας ἀνάγειν ἄσυλον, πλὰν ἐλιμέρος τῷ κατὰ πόλιν. This reading is preferred by Dittenberger, l. c. Bechtel in SGDI. 1479 reads ἀνὰ τὸ συλῆν. Cf. ἀνατεί.

ἀνδιχάζω, *disagree*. [V] Locris 1479₁₀ = CIGS. III, 333₁₀ αἱ κ' ἄν διχάζοντι (ΑΝΔΙΧΑΖΟΝΤΙ) τοὶ ξενοδίκαι, ἐπωμότας ἡλεέστω —. Denominative from ἀνδιχα.

ἄνερμα, *necklace (?)* [330] CIA. IV, 767b₂₄ δακτύλιος ἀργυ[ροῦς] . . .] IC· ἄνερμα τοῦ . . . ου ἀργύρου. The exact meaning of this word is uncertain, since the following letters cannot be read. Köhler's note, l. c., suggests *necklace* or *earrings*. From ἀνείρω. Cf. ἔρματα, ὄρμος.

ἀνκριτήρ, *official of Megara*. [Late.] Meg. 3055 ἀνκριτῆρες τοὶ ἐπὶ βασιλείας. These officers are mentioned only in this inscription. Three names follow. Foucart, BCH. 1887, 296, thinks their duty is "de faire l'ἀνάκρισις ou instruction préparatoire des procès."

ἀνπαιστήρ, *knocker (?)*. [IV] Epid. 3325 B₇₉ = K 241₇₉ Εὐκράτης εἴλετο ἄσπιδα κ[αὶ] ἀνπαιστήρα τῷ μεγάλῳ θυρώματι. Cf.

Hesych. ἀναπαιστρίδες· σφύραι, παρὰ τοῖς χαλκεύσιν. See Baunack, Aus. Epid., p. 80, who thinks the ῥόπτρον, 3340₄₁, is here called ἀναπαιστήρ because on the temple it is used only for closing the door. He compares ἐπισπαστήρ, which also replaces ῥόπτρον.

ἀντίθεμα, *final addition to structure*(?). [Ionic characters "d'une bonne époque" (Foucart.)] Troiz. BCH. 1893, 117 ἀντιθέματα ταῖ περιφανεῖ καὶ ταῖ πράτα[ι]. Le Grand, l. c., thinks this word designates the stones which form the finish of the wall on the two faces.

ἀντίθημα, probably same as preceding. [400] CIA. I, 321, (without context). The word is used in the plural. The interchange of -ημα, -εμα is common, the variation one of periods. Cf. Lob. Phryn., p. 249.

ἀντίμορος, *opposite, corresponding to*. [400] CIA. I, 322₂₆ γογγύλος λίθος ἄθετος, ἀντίμορος ταῖς ἐπικρανίτισιν.

ἄντομος, *road*. [IV] Tab. Heracl. I₁₅ (com.) ἐπὶ τὸν ἄντομον τὸν ὀρίζοντα.

ἄντορος, *opposite boundary-stone*. [IV] Tab. Heracl. I_{60, 62, 75, 78} ἄλλως δὲ ἀντόρως τούτοις ἐστάσαμεν ἐπὶ τᾶς ἀμαξιτῷ.

ἀνυπόζωστος, *without benches for rowers*. [375/3] Attic, Mitth. 1883, 173. The inscription is an inventory of triremes. The others had each four ὑποζώματα, the last two were apparently ἀνυπόζ[ωστοί].

ἄνφανσις, *act of adoption*. [V] Gort. Law-code X, 33 ἄνφανσιν (ΑΝΦΑΝΞΙΝ) ἡμεν ᾧ ποκά τιλ λήι. For technical use cf. ἀμφαίνομαι, ἀμφαντύς.

ἀνφιδήμᾱ, *jewelry, ornament*. [V] Gort. Law-code V₁₀, θνατῶν δὲ καὶ καρπῷ καὶ φήμας κ' ἀνφιδήμας (ΑΝΦΙΔΕΜΑΣ) κ' ἐπιπολαίων χρημάτων αἷ κα μὴ λείωντι δατήθαι, etc., also Comp. 154 I₂₀₋₂₁ τὰ δὲ τρίτρα τᾶς φήμας καὶ τᾶς ἀνφιδήμας (ΑΝΦΙΔΕΜΑΣ). Cf. Hesych. ἀμφιδέαι· ψέλλια. κρίκοι. δακτύλιοι. The genitive proves conclusively that the word belongs to the *ā*-nouns. A similar transfer is found in ἡ χάρμη: τὸ χάρμα, et al. Cf. also Cret. φήμᾱ: φῆμα.

ἀνφιμωλέω, *contest at law, bring suit*. [V] Gort. Law-code X, 27. See μωλέω for related words and discussion.

ἀξιόσυλος, *owning property which can be taken for debt*. [VI] Elis 1151₆ = Ol. 16 = Roberts 298 αἰ δ' ἀξιόσυλος γένο[ιτο].

ἀπαμπαίω, *beat back*. [V] Gort. Comp. 152 II₁₇ κύνας ἀπαμπαιομένο[υς].

ἀπάρβολος, *without deposit*. [II?] Coreyra 3206₁₁₅ κρίσιν ἀπάρβολον. ἀπαραβόλως occurs in Schol. to Il. N. 141.

ἄπατος, *free from liability*. [V] Gort. Law-code, II₁, IV₁₇. Comp. 152 V₁, 153 II₁₁, 154 II₁₃₋₁₄, 194₆ (Eleuthera) ἄπατον ἤμεν. For discussion of this and similar expressions see section on synonyms.

ἀπεκδίδωμι, 1) *give to another*, 2) *let out on contract*. [III] Delos, CIG. 2266₄ ἐξέστω τοῖς ἐπιστάταις καὶ ἀπεκδοῦναι τὰ κατα[λειφθέντα?]; Priene, Brit. Mus. 415₃₁ τὸν νεωποῖν Λεωμέδοντα ἀπεγδοῦναι, ὅπως στηλῇ τε κατασκευασθῇ καὶ ἀναγραφῇ εἰς αὐτήν—, 420₇₂ (same use). Keil, Mitth. 1895, 34, note, cites in addition ἀπέγδοσις found on Egypt. papyrus. In the inscriptions from Priene ἀπεγδοῦναι = ἐκδοῦναι. Fabricius, Hermes 17, 4, compares the verb of the Delos inscription with ἀπομισθοῦν in an inscription from Amorgus. See also Fabricius, de Architectura, p. 32.

ἀπέλλα, *assembly*. [I] Lac. M. 50₂₁ = LeB.-F. 243a₁₁, M. 51, = LeB.-F. 242a₁₁ ἔδοξε τῷ δάμοι ἐν ταῖς μεγάλας ἀπέλλαις. Cf. Hesych. ἀπέλλαι· σηκοί. ἐκκλησίαι. ἀρχαιρεσίαι and ἀπελάζειν· ἐκκλησιάζειν. Λάκωνες; Plut. Lyc. VI, quotation from the oracle at Delphi. ὥρας ἐξ ὥρας ἀπελλάζειν. Cf. also ἀπελλαῖα (below).

The inscriptions in which ἀπέλλα occurs are from Gytheum, one of the cities of the league of coast towns formed in 146 B. C. The constitutions of these towns were modeled after that of Sparta. See Gilbert I (trans.), p. 29. Swoboda, p. 105, says, in substance, that there was at that time no council in Gytheum, and decisions were made in the μεγάλας ἀπέλλαι by the citizens upon proposal of the ephors, perhaps also after action in a smaller¹ assembly. Both inscriptions in which ἀπέλλα occurs are late. Swoboda, p. 270, places the second in the time of Sulla,

¹ In Syll., p. 381, note 19, Dittenberger compares the relation of ἀλλια to ἔσκλητος in 251 as probably similar to that of the ἀπέλλα to a smaller assembly.

the first somewhat earlier. The word is not, however, a late formation. Cf. ἀπελλαῖα, Ἀπέλλαι.

The derivation has been much discussed.¹ It is probably ἀ-πελ- from *γ/quel* seen in Gr. τέλος, O.B. čeljati, Lith. killtis, Sans. kula-, Lat. concilium.

Ἀπέλλαι, feast at which the ἀπελλαῖα offerings were made by the members of the clan of the Labyadae. [V] Delph. BCH. 1895, 1 ff., A₃₁ τὰ δὲ ἀπελλαῖα ἄγεν Ἀπέλλαις καὶ μὴ ἄλλαι ἡμέραι. A₃₆ αἱ δὲ κα [δέ]ξ[ω]ν[τ]αι ἄλλαι ἡμέραι ἢ Ἀπέλλαις, D₃ θοῖναι δὲ [h]αῖδ[ε νόμιμ]οι. Ἀπέλλαι καὶ —.

ἀπελλαῖα, offerings made at the Ἀπέλλαι festival. [V] Delph. BCH. 1895, 1 ff., A₄ ταγευσέω δικαίως κατὰ τὸν νόμον τὰς πόλιος καὶ τοὺς τῶν Λαβυαδῶν πὲρ τῶν ἀπελλαίων καὶ τὰν δαρατῶν. A₂₃ τοὺς τάγους μὴ δέκεσθαι μήτε δαράταν γάμελα μήτε παιδήϊα μήτ' ἀπελλαῖα, αἱ μὴ τὰς πατρίας ἐπαινεούσας καὶ πληθυσσας ἄς κα ἦι. A₃₁ τὰ δὲ ἀπελλαῖα ἄγεν Ἀπέλλαις καὶ μὴ ἄλλαι ἡμέραι. A₄₄ ἄγεν δὲ τὰπελλαῖα ἀντὶ φέτεος καὶ τὰς δαράτας φέρειν. Cf. A₄₇*51*54 and B₄ πάντες δὲ τοὶ Λαβυαδαὶ Εὐκλείους περὶ τὰν δαρατῶν ἐπικρινόντων καὶ Ἀπέλλαις περὶ τῶν ἀπελλαίων παρόντες μὴ μείος ἑνὸς καὶ ἑκατόν. B₁₅ καὶ ἡδὲ κα δέξωνται ἢ δαράταν ἢ ἀπελλαῖα πᾶρ τὰ γράμματα μὴ ἔστω Λαβυάδας μηδὲ κοινανείτω τῶν κοινῶν χρημάτων μηδὲ τῶν θεμάτων. The feast at which these offerings are made is mentioned among those which are obligatory on the members of the clan, D₃. ἀπελλαῖα is coördinate with δαράτα. The verb φέρειν is always used with the latter. ἄγεν with the former. It may, therefore, be fairly assumed that the ἀπελλαῖα were animal offerings. There is nothing to indicate what animal was used. It may have varied under different circumstances. The importance of this festival and the offerings is clearly shown by the citations. But just what event in the life of a member of the clan of the Labyadae was so celebrated we can only infer. It seems probable that it has to do with membership in the clan; very possibly the admission of the youth to full rights.

¹ See Bezenberger, BB. XVI, 245; Fick, BB. XVIII, 134, 135; Fröhde, BB. XIX, 317; Müllensiefen, De tit. Lac. dial., p. 49 (179); Brugmann, Curt. Stud. IV, 122.

The month Ἀπελλαῖος is the first of the Delphian civil year, corresponding to the Attic Hecatombaeon. It is a widely used name for a month, though not always with the same value. Cf. Reinach, *Traité d'Épigraphie Grecque*, p. 481.

ἀποθρίγκωσις, *the capping of a wall*, building term. [Late.] Troiz. BCH. 1893, 117 f. Cf. SGDI. 3362₃₀ τοίχων λιθίων ἀποθρικώσιος. ἀποθρικώω is a late verb which means *to wall off*. Le Grand, l. c., translates "l'opération qui consiste à couronner un mur."

ἀποινίζω, *take vengeance*. [V] Mant. BCH. 1892, 577 ἀποινίζασθαι. This is not from *ἀποινίγω, as Fougères thinks, but it is a regular formation in -ίζω. The -ξ- in the aorist is simply an extension of the so-called Doric future; cf. Kühner-Blass II, 159₈.

ἀπολαγάζω, *release, let go* (?). [Late.] Crete, Mus. Ital. III, p. 693, n. 133, ἀπολ]αγαθένσα, n. 134₆, ἀποलगάσα]ντα. Cf. Hesych. λαγάσσαι· ἀφείναι; Bekk. Anecd., p. 106, 5, λαγγάζει· ἀντὶ τοῦ ἐνδίδωσιν. Ἀντιφάνης Ἀντερώση. There is no context, so that it is not certain what effect on the meaning the preposition may have. See λαγάζω, λαγαίω (below).

ἀπολάγαξις, *release* (?). [Late.] Crete, Mus. Ital. III, p. 693, n. 134 ἀπ]ολαγάξις κα[ὶ τ]ῆς χρηματίζιος. Cf. preceding. The inscription is so badly mutilated that a certain interpretation is impossible.

ἀπομωλέω, *contest in a suit*. [V] Gort. Law-code VI₂₆ αἰ δέ κ' ὁ ἀντίμωλος ἀπομωλ(ῆ)ι (ΑΠΟΜΟΛΕΙ) ἀνφὶ τὸ χρέος —. IX₁₈ αἰ δ' ὁ ἀντίμωλος ἀπομ[ωλ]ίῳι —. See μωλέω.

ἀπονάφω, *consecrate*. [V] Lac. IGA. 61a Εὐνυδι[ς] ἀπόναφ[ε] (ΑΠΟΝΑΦΦ). This was interpreted by Röhl as from πονάω. He compared ἀπόεσεν, IGA. 557, to which may now be added ἀφρήτευε Arg. AJA. 1896, 43. But even so it is hardly possible to take ἀ- as the augment. There is also another interpretation for each of these forms, which seems preferable. ἀπόναφε may well be, as Stolz, Wien. Stud. VIII, p. 159, points out, for ἀπό-ναφε, "*dedicavit*." He compares the Hesychian gloss ναύνει· ἱκετεύειν. Cf. also ναύω of the Gort. Law-code I₃₉₊₄₃. For ἀφρήτευε see

below. *ἀπόεσεν* also can be read differently. It is quite possible that another form may be discovered which would reverse this opinion, but so far as present evidence goes, this seems the safest. Cf. Meyer § 474.

ἀπόπαξ, *altogether*. [V] CIA. I. 288, 286 [καθ' ἡμέ]ραν μισθοὶ κατὰ [τὰ εἰρημέν]α ἀπόπαξ (ΑΠΟΠΑΧΞ). Cf. Hesych. ἀπόπαξ· ξύμπαν, ἢ σύμπαν.

ἀποπολιτεύω, *change citizenship*. [III] Aetol. 1415₁₀ εἰ δέ κα ἀποπολιτεύωντι Πηρεῖς ἀπὸ Με[λι]ταίων—; Phocis 1539a₃₅ μὴ ἐξέστω δὲ ἀποπολιτεύσασται τοῦ[ς] Μεδεωνίου ἀπὸ τῶν Στιρί[ων].

ἀποσκουτλώω, *deface*. [Late.] CIA. III, 1423, 1424 εἴ τις ἀποκοσμήσει τοῦτο τὸ ἡρώων ἢ ἀποσκουτλώσει.

ἀποστέγασις = *ἀποστέγασμα*. [Late.] Troiz. 3362₂₀ ἀ[π]οσπεγάσσιος τῶν τοίχων τῶν λιθίνων.

ἀρέσμιον, *fee for sacrifices to be performed*. [181] Phocis 1539a₃₅ λαμβανέτω [δ]ὲ ὁ ἱεροταμίας ἀρέσμιον ὃ τ[οῖς] αἰ[σ]χροῦς ἐλάμβανον, ἡμι[μ]ναῖον καὶ τῶν χοῶν τὸ ἐπ[ι]β[α]λὸν τῷ ἱεροταμίᾳ. The meaning given is suggested by Dittenberger, Syll. 294. *ἀρεστήρ* is another derivative from the same root which also has specialization of meaning. Cf. Kum., who says wrongly *πιθανῶς ταῦτο τῷ ἀρεστήρ*. Cf. *ἀρεστηρίαν*, CIA. IV, 834b, Col. II, 90.

ἀρήν, *φαρήν*, nominative to *ἀρνός*. [VII/VI] Gort. Comp. 12-13 καὶ φαρήν (FAPEN) τυτυῖ ἔτι δὲ φοῖρος; CIA. I. 122 'Ερμ]ῇ ἀρήν (APEN) κριτός; Cos. 3638 Ἡρακλεῖ ἐς Κο[νίσταλο]ν ἀρήν καντὸς. Cf. PH. 39, note, which says the word is used to denote a lamb less than a year old; Poll. 7, 184, whose apparent identification as a poetical form corresponding to *ἀρνεός* is explained by Paton as probably referring to *ρήν* which is used only by Alexandrian poets.

ἀρήτευε, *ἄφρήτευε*, *was the speaker(?)*. [500] Argive. AJA. 1896, 43 (AFPETEVE), SGDI. 3277 ἀρήτευε Λέων [β]ωλᾶς σευτέρας, 3315 ἀρήτευε¹ δαμιοργῶν Δελφίων Τ[ι]μοκρίτου Δαιφοντεύς, 3316 ἀρήτ[ευε]. LeBas III, 1 gives the inscription cited here as 3277. He translates "était prêtre du second sénat," and derives from *ἀρητήρ*. Tszuntas, 'Εφ. 'Αρχ. 1887, 157, commenting on

¹ For this reading see Richardson, l. c., 46 f.

3315, in which he read *ἀρίστευε*, says the phrase may mean either that Delphion was the first of the *δημιουργοί* or be equivalent to *εἶπε τὴν γνώμην*. He prefers the former and compares *ἀριστῆρες*.¹ Swoboda, p. 171, after defining *ἀρίστευε* as "praesidierte," adds that the use of *ἀρήτευε* in 3316 is another reason for coming to this conclusion. This was, however, before the form with *ϝ* had appeared. It seems impossible to connect this form with *ἀρητήρ* or with *ἀρετή*, *ἄριστος* which Blass suggests as related, *Jahrb. f. Philol.* 143, 560. The root must be, as Richardson thinks, *φρε-*. The *ἀ-* is then either for *ἀνα-*, as in *ἀζετόω*, or prothetic, as in *ἀμέλγω*. See Brugmann, *Grundriss* I, p. 824.

ἀριστήρ (*ἀρ* | *τ* | *ιστήρ* ?), a magistrate. [III] CIGS. III, 97. 105 τὰν δὲ | σ | τάλαν τοὺς ἀριστήρας θέσθαι. In 97 Lolling's copy apparently shows *ἀ* | *ρτ* | *ιστήρας*. Dittenberger adds that it is doubtful which is an error, but, as he says, *ἀρτιστήρ* would have a satisfactory derivation with suitable meaning, while *ἀριστήρ* has not. This new reading is of special interest in view of the change in the reading *ἀρίστευε* of 3277. See preceding word.

ἄρκαλον, *porcupine* (?). [V] Lac. M. 11 [ἐ] | *δήδοφας ἄρκαλον*. Cf. Hesych. *ἄρκηλα · ὠόν. Κρήτες τὴν ὕστριχα*. The inscription is incomplete and of somewhat doubtful reading (Fourmont).

ἄρνης, *cure*. [IV] Aeol. (Aegea) Hoffmann II, 155a = Reinach, *Rev. d. Ét. Gr.* IV, 268 ff. *ἔπεροι καὶ ἀρνήαδες ἐρίων ἀτέλεες*. See Meister, *IF.* I Anz. 203, who explains as feminine to *ἀρνεός*, comparing *χιμαίραδες* of the same inscription.

ἄρρέντερος, *male*. [V] Mant. BCH. 1892. 570 KATOPPENTE-PON. This was first read correctly by Dittenberger, *Hermes* 28, 473, as *κατῶρρέντερον* = *κατὰ τὸ ἄρρέντερον*, in *male succession*. This reading is generally accepted.²

ἀρτιλιθία, *close joining of stone*. [IV] Oropus, CIGS. I, 4255, = 'Εφ. 'Αρχ. 1891, 71 *ἐπικόψας δὲ* [κ] | *ατὰ κεφαλὴν εὐτενῇ συνστ* | *ρῶ* | *σει λίθοις συντιθεῖς πρὸς ἀλλήλους ἀρμόττοντας καὶ εἰς ἔδραν ἀσκάστους τιθεῖς, ἀρτιλιθίαν μηδαμοῦ ποιῶν*. Cf. *ἀρτίκολλος*,

¹ See below.

² Cf. Keil, *Gött. Nachr.* 1895, 349; Solmsen, *KZ.* 34, 452; Larfeld, *Ber. ü. gr. Epigr.* 1888-1894, 143; Danielsson, *Eranos* II, 26.

Hesych. ἀρτίτονον; Hippocr. 809g οἱ σπόνδυλοι (τῆς ῥάχιος) ἐντὸς ἄρτιοὶ εἰσιν ἀλλήλοισι, καὶ δέδενται πρὸς ἀλλήλους. See Tszuntas, l. c., who says that he has been informed by Homolle of a late occurrence of the word in the phrase φεύγων ἀρτιλιθίαν τὸ ἐλάχιστον ἡμιποδι . . .

ἀρτοπωλικός, *having bake-shops*, name of a street. [III] CIA. II, 860 εἰς τὸ ἀρτοπωλικόν.

ἀρτυτήρ, official of Thera. [II] Thera, Cauer 148 E₁ ὑπὸ τοῦ κατατυγχάνοντος ἀρτυτήρος, E₂ ἀρτυτήρ — ἀποδιδότω ἐπὶ σύλλογον καὶ δανειζέσθω. E₂₆ ὁ δὲ ἀρτυτήρ, εἴ κα μὴ ἐξοδιάξει τοῖς ἐπιμηνίοις κατὰ τὰ γεγραμμένα, ὁ μὲν ἐπιμήνιος πάντως δεχέσθω —; also E_{16*20*23*30*31*}. Cf. ἀρτύνας, Argive magistrate.

ἀρχιδαυχναφορέω = *ἀρχιδαφνηφορέω. [Late.] Thess. 372. Cf. Hesych. δαυχμόν· εὐκαστον ξύλον δάφνης and Schol. to Nicander, Ἀντίγονος δὲ λέγει δαύχμου· ἔστι δὲ δάφνη πικρά. The word probably contains a local name for δάφνη.¹ Its etymology is quite uncertain, though Meister, GD. I, p. 301, tries to connect with Sans. *ṛdah*.

ἄσσιστα = ἔγγιστα. [V] Lac. M. 21b = Cauer 10 εἰ δέ κα μὴ νόθοι ζῶντι, τοὶ ἄσσιστα ποθίκες ἀνελόσθω. Cf. Hesych. ἄσσιστα· ἔγγιστα. Müllensiefen, de tit. Lac. dial., p. 65, explains rightly as a superlative which has been influenced by a comparative with *ι*-suffix.

ἀστεροβλήτα, *smiting with sun-stroke*. [IV?] Sybaris 1654 = IG. Sic. et It. 641 ἀλ(λ)ά με μο(ι)ρα ἐδάμασ(σ)ε < καὶ ἀθάνατοι θεοὶ ἄλλοι > καὶ ἀστεροβλήτα κεραυνόν. Kaibel makes the comment that the nominative ἀστεροβλήτα was taken as an accusative, hence the writing κεραυνόν. Hoffmann, l. c., writes κεραυν(ῶ)ν, part. to κεραυνώω; cf. note.

ἄσχαστος, *not split, without a flaw*. [IV] Boeot. CIGS. I, 4255₂₆ ἄσκαστοι λίθοι, 3073₁₆₄ ἄσχαστοι λίθοι. From σχάζω.

ἀτιτάλτās, *nurseling* (?). [VII] Gort. Comp. 40 (ΤΙΤΑΛΤΑΣ). There is no context. Comparetti conjectures that we have here a substantive from ἀτιτάλλω. Cf. Hesych. ἀτίταλ(λ)ον· ἔτρεφον; ἀτίτηλα· ἀνέθρεψα, and other similar glosses. The verb is used

¹ See Hehn, Culturpfl., p. 572; Meyer, p. 276, note 2.

in Homer referring to the young of animals, but more especially to children.

ἀφεδριατεύω, *acting as *ἀφεδριατεύς* (?). [III] Boeot. 494₃, 570₂, 571₄, 865₄, N. 807^a₃₄. Since the names of *seven* officials are given, they have been generally identified with the Boeotarchs, but as Gilbert II. 56. says, it is hardly probable that the Boeotarchs had another title, and, if so, it would not be so uniformly used in these similar inscriptions. The number seven is not to be considered significant, since it is a sacred number among the Boeotians. Gilbert thinks that these officials are named as a special commission in charge of the dedication of a tripod. Lolling, Mitth. 1878, 91, has thought that they had religious functions.

ἀφέργγυμι, *keep off, prevent*. [IV] Tab. Heracl. I₁₃₁ οὐδὲ ἐφέρξοντι τὸ ὕδωρ οὐδ' ἀφέρξοντι.

ἀφηρωίζω, *canonize as a hero*. [I?] Anaphe 3437 ὁ δᾶμος Εὐάνασσαν Κρινοτέλους — δια τὰς εἰς αὐτὸν εὐεργασίας ἀφηρωίξε; Thera, CIG. 2467-73, 2480, etc., Att., Mitth. 1884, 291, l. 46.

ἀχύριος, *place for chaff*. [IV] Tab. Heracl. I₁₃₉ οἰκοδομήσῃται δὲ καὶ οἰκίαν — ἀχύριον — τὸν δὲ ἀχύριον μὴ μείον τὸ μὲν μᾶκος ὀκτὼ καὶ δέκα ποδῶν, τὸ δὲ εἶρος ὀκτὼ καὶ δέκα ποδῶν. Cf. Hesych. ἄχυρος (I. ἀχύριος)· ὁ ἀχυρῶν. ἀχυροδόκη, ἀποθήκη τῶν ἀχύρων. Kaibel, IG. Sic. et It., in the commentary to 645, after giving the glosses as above, adds, "Aristoph. Vesp. 1310 (coll. schol.) non ἀχυρμόν cum Meinekio sed ἀχύριον videtur corrigendum."

ἀχυρῶν, *barn for chaff*. [279] Delos, BCH. 1890, 426 ἀχυρῶνα ἄθυρον.

βενέω, *hold sexual intercourse*. [VI] Elis 1156₂ = Ol. 7 = Roberts 296 αἱ δὲ βενέοι (BENEΟΙ) ἐν τῖαροῖ, βοί καὶ θωᾶδ(δοι) καὶ κοθάρσι τελεῖαι, καὶ τὸν θεαρὸν ἐν τα[ύ]ταῖ. Blass, l. c., compares ENEBEOI of 1158₃ and questions whether the words are not identical and to be connected with ἐνηβητήριον, "Vergnügungs-ort." He would then assume that it implied remissness in performing the required service to the god. Meister, GD. II, p. 22, derives from El. *βενά: Boeot. βανά. But such an Elian form is very doubtful, as with this vocalism a dental would be expected.

Brand. *Hermes* 21. 312 compares βινέω, citing the passage from Herod. II, 64 καὶ τὸ μὴ μίσγεσθαι γυναιξὶ ἐν ἱροῖσι — οὐτοί (Αἰγύπτιοι) εἰσιν οἱ πρῶτοι θρησκευσάντες. Dittenberger, l. c., comments on this as an obscene word not used in good Attic prose, but frequent in comedy. Its use here would be similar to that of οἴφην in Gortynian.

βίδεος = *φίδεος*, Laconian official. [II] CIG. 1241 II₁, 1242₂₃, 1268, 1269, 1364a, b, LeB.-F. 180₇, BCH. 1877. 369, Bull. dell' inst. 1873, 213.

βίδυος = *φίδυος*, same as preceding. [II] CIG. 1270, LeB.-F. 281b₁. Cf. Suid. βείδιος· ὁ ἐνδοξος; Hesych. ἰδυῖοι· μάρτυρες. No distinction in usage can be found in the Laconian inscriptions which would correspond to the difference in suffixes. For the latter see Brugmann II, 412, -εια: -νια. In meaning both words are rather to be explained by the gloss of Suidas. Other words from this root are given by Müllensiefen, de tit. Lac. dial., p. 47. βιδιαῖοι, Paus. III. 11₁, 12₁; βιδάταν, βιδατάω, Crete, Helbig, p. 9; *φίστορες*, Boeot. 429, et al. The technical use of this word seems to have been limited to Laconian. For discussion of the duties of these officials see Böckh, CIG. I, pp. 88, 609.

βόλιμος = *μόλυβδος*. [IV] Delph. BCH. 1896, 199 ff. ^{43*91*93*112} βολίμου εἰσφορᾶς δρ. πρεῖς; Epid. 3325, B. ^{277*281*302} Πυρομάχων βολίμου (275). Cf. Etym. M. μόλιβος παρὰ Συρακουσίοις, κατὰ ἐναλλαγὴν. Prellwitz, l. c., compares Rhod. περιβολιβῶσαι, Cauer 176₁₀, which presupposes a form *βόλιβος, probably due to confusion between μόλιβος and βόλιμος. See J. Schmidt, Sonanten-Theorie, p. 28; Brugmann, § 972 and § 1000; Keil, Mitth. 1895, 435.

βουλογράφος, *clerk of βουλή*. [III] El. 1172₃, — Ol. 39 περὶ δὲ τῷ ἀποσταλᾶμεν τοῖρ Τενεδίοιρ τὸ γεγονὸρ ψάφισμα ἐπιμέλειαν ποιήσεται Νικόδρομος ὁ βωλογράφος.

βοών, *cattle-shed*. [IV] Tab. Heracl. I_{139*143} οἰκοδομήσεται — βοῶνα — τὸν μὲν βοῶνα τὸ μὲν μάκος *φίκατι* καὶ δυὼν ποδῶν, τὸ δὲ εὖρος ὀκτῶ καὶ δέκα ποδῶν. Kaibel, CIG. Sic. et It. 645, further compares the gloss of Hesych. βοωνία· αὔλειος θύρα. Κρήτες, which suits much better than βοῶνα· ὀδόν. The latter is

secondary. Cf. also Etym. M., p. 203, ἔρριψεν εἰς βοῶνα; Bekk Anecd. 29. 32 βοῶν· ἡ τῶν βοῶν στᾶσις. The word occurs also in a Carian inscription, CIG. 2694b₁₂, a sale of land and buildings, καὶ τῷ ὀρνιθῶνι καὶ τοῖς βοῶσι καὶ τῷ φρέατι. Similar forms are γαιῶν and τοφιῶν.

γαιῶν, *heap of earth*. [IV] Tab. Heracl. I₁₃₆ οὐδὲ γαιῶνας θησεῖ παρ τὼς ὑπάρχοντας —. γασῶν occurs in a Sicilian inscription, CIGS. I, 352, II_{83·85} ἀνὰ μέσον τῶν γασῶνων. Cf. Hesych. χόρτος — — καὶ τὸν ὅρον τὸν ἐκ γαιῶν (for γαιῶνων). See Meister, Curt. Stud. IV. p. 437. who cites a number of similar collectives in -ῶν ἀχυρών, δενδρών, etc. Cf. also τοφιῶν, I₁₃₃, βοῶν, I_{139·143}.

γάμελα = γαμήλια. [V] Delph. BCH. 1895, 1 ff., A₂₃, B₃₆ μήτε δαράταν γάμελα μήτε παιδήια μήτ' ἀπελλαῖα. Cf. ἀπελλαῖα, δαράτα, παιδήια.

γεροντεύω, *act as geron*. [II] LeB.-F. 162h, CIG. 1261.

γράφσμα, *theft, despoliation*. [V] Argive, Fröhner, Rev.-Arch. 1891; Robert, Monumenti Ant. I. 593 ff.; Reinach, Rev. d. Ét. Grec. IV, 171, V, 357; Peppmüller, Wochenschrift. f. kl. Phil. 1891, N. 31; Meister, IF. Anz. I, 200 (review of previous translations); Blass, Jbb. f. Phil. 143, 559. ἡ δικιάζοιτο τῶν γρασμάτων (ΓΡΑΣΞΜΑΤΟΝ) ἔνεκα τᾶς καταθέσιος ἐ[τ] τᾶς ἀλιάσιος τρήτω καὶ δαμενέσθω ἐνς Ἀθαναίαν. This difficult passage is variously interpreted. Reinach reads γδασσμάτων = δασμάτων and thinks it is dependent upon κατάθεσις, translating "versement des impôts." Blass, with the same reading, connects with the Hesychian gloss δάσματα· διαμερίσματα. Robert thinks the word intended is γραμμάτων. But the original reading may be retained and the word be taken from γράω with Fröhner. Meister's interpretation, however, is to be preferred to that given by F.: "le caissier infidèle limait les pièces d'or qu'il avait en dépôt." M. would translate by "aufgezehrtes" and defends its harshness by the citation of δωροφάγοι, οἶκος ἐσθίεται and ἔσθιε. ἀνάλισκε, Hesych.; to which may be added the Locrian παματοφαγείσται. The definite date of the inscription ἀνφ' Ἀρίσstowna accords with the use of the article before γρασμάτων.¹

¹ For another untenable view of ἀνφ' Ἀρίσstowna see Meister, l. c.

δαῖσις, *division*. [V] Gort. Law-code IV₂₅, V₄₇ αἱ δέ κα χρήματα δατιομένοι μὴ συνγιγνώσκωντι ἀνφὶ τὰν δαῖσιν. In Crete, Comp., 147y, is found δαῖσ[ιν].

δαμέτᾱς = δημότης. [III] Rhodes IG. Ins. 1032₀ = Cauer 171 οὐ μόνον τῶν δαμετᾶν ἀλλὰ καὶ τῶν παροικούντων, l. 13 πολλοὺς τῶν δαμετᾶν. Here the word seems to replace πολιτᾶν. The form shows rather a different suffix than an unusual representation of -ο-. See Meyer, p. 64.

δαράτα, *cake of unleavened bread*. [IV] BCH. 1895, 1ff., A₅*45*47*51*58*, B₆*46 A₄₅ ff. καὶ τὰς δαράτας φέρειν. ἡστίς δέ κα μὴ ἄγῃ τὰπελλαῖα ἢ τὰν δαράταν μὴ φέροι, ἀμμόνον κατθέτω στατήρα ἐπὶ ρεκατέρωι, B₄ [πάντες δὲ το]ῖ Λαβυάδα[ι Εὐκλείοι]ς περὶ τὰν δα[ρατᾶν ἐπι]κρινόντων, B₄₅, καὶ ἡδὲ κα δέξωντι ἢ δαράταν ἢ ἀπελλαῖα παρ τὰ γράμματα μὴ ἔστω Λαβυάδας μηδὲ κοινανείτω τῶν κοινῶν χρημάτων μηδὲ τῶν θεμάτων. Cf. Hesych. δαράτω· ἄζυμω; Ath. who defines δάρατον as ἄζυμον ἄρτον and, under δαρὸν -- καὶ ἐορτήν, καὶ ἄρτον τινές, τὸν ἄζυμον, also, 114 B, δάρατον δ' ὑπὸ Θεσσαλῶν. From these glosses it is to be inferred that the δαράτα was made of unleavened bread. It seems probable also that the word was Thessalian and that a feast had been named from the δάρατον-offering.¹ δαρῑτα in this inscription refers to the offerings used at the Εὐκλείοι feast and includes the γάμελα and παιδῆμα offerings. It is probable that with the transfer of declension the word took on a specialized meaning.

δασέα, *fur, skin of furry animal*. [V] Ion. 100₂*36 ἦν ἐν θ[ύη]ται, λά[ψεται γλώσ]σαν, ὁσφύν, δασέαν, ὄρην. Dittenberger, Syll. 376, n. 3, says with Rayet, Rev. arch. XXVIII, 106, that this is plainly a noun and denotes the furry skin. That the skin was a perquisite of the priest is seen from Cos 3636₅₁ γέρη τοῦ βοῦς τῶι ἱερῇ δέρμα; Halicarnassus Ditt. Syll. 371₁₂; Arist. Thesm. 758, and also in this inscription, l. 1, λαμβάνειν δὲ τὰ δέρματα [καὶ] τὰ ἄλλα [γ]έρα, ll. 7, 8 (of a stranger) διδόναι δὲ τῶι ἱερεῖ τὰ γέρα ἅπερ ἡ πόλις διδοῖ χωρὶ[ς] δέρματο[ς].

¹ Homolle thinks the feast also was probably Thessalian. Cf. Solmsen, KZ. 34, 555, who discusses briefly the points of contact between Thessalian and Phocian, adding from this inscription δαράτα, τάγος, and ταγευσέω.

δεκάω, *accept.* [VII] Attic. Mitth. 1893. 225. In Roberts 34, the "oldest Attic inscription," is found *ὅς νῦν ὀρχηστών πάντων ἀταλώτατα παίζει τοῦ τόδε* This has been completely read by Studniczka, l. c., *τοῦτο δεκάω μιν*. For the vocalism of δεκάω, Wackernagel compares *πεδᾶν, περᾶν*.

δεμελεῖς, *leeches*. [IV] Epid. 3339₁₈₉₃ = K. 1 Ἀνὴρ Τορωναιὸς δεμελέας. τὰ στέρνα μαχαίραι ἀνσχίσσαντα τὰς δεμελέας ἐξελεῖν —. Cf. Hesych. *δεμβλεῖς· βδέλλαι*. See Prellwitz, l. c., who says rightly that there is no necessity for changing the Hesych. *δεμβλεῖς* to *δεμελεῖς*, and Baunack, *Stud.* I, p. 128. Prellwitz connects with Lat. *lumbricus* for **lumblicus*, **dumblicus*. See also Brugmann, *Ber. k. sächs. G. d. W.*, 1897. p. 24, who affirms this connection. *βδέλλα* is probably not a related form.

δενδρύω, *sink*. [IV] Epid. 3340₂₀ = K. 2 οὗτος ἀποκολυμ[βᾶσ]ας εἰς τὴν θ[άλασσαν] ἐπειτα δενδρύων εἰς τόπον ἀφίκετο ξηρόν, κύκ[λων] πέτραις περιεχόμενον, καὶ οὐκ ἐδύνατο ἔξοδον οὐδεμίαν εὑρεῖν. Cf. Etym. M. *δενδρῦαζεν· εἰς δρύος καταδύεσθαι κυρίως, καὶ τὸ καθ' ὕδατος δύεσθαι καὶ ἀποκρύπτειν ἑαυτόν*. This word is not to be connected with *δρύς*, but, as Prellwitz suggests, it may belong to Sanskr. *dravati*. The general meaning seems to be *to go unseen*. It is correctly explained by Wilamowitz, *Isyllus* v. Epid., as an intensive to *δρύνεται· κρύπτεται*, Hesych. Cf. Danielsson, *Gram. u. Etym. Stud.* I, p. 54.

δερτά = δέρματα. [Late.] Mycon. Ditt. Syll. 373₂₆ = BCH. 1888. 461 *δερτὰ μέλανα ἐτήσια*. This is the reading given by Latyschew. Dittenberger reads *δ' ἐ[π]τὰ*, but this is wrong, as Latyschew proves, since the marks on the stone indicate that this is the beginning of a passage; moreover, according to Dittenberger's reading *δέ* would be too far removed from the beginning of the phrase. Kumanudis gives as equivalents *δαρτά, θύματα*. From *δέρω*, as Coan *ἐνδώρα, ἐνδέρεται*, used in a similar inscription.

διακαλίζω = διακόπτω(?). [IV] CIA. IV, 834b, col. II₂₂ *μισθωτοῖς τοῖς διακαλίσασιν τὰ ξύλα*. This apparently refers to the *σάνιδες* spoken of in ll. 20, 21. See Kavv. Epid. 242₄₇ (note). Cf. *διακάλισις* (below).

διακάλισις, *removal of wooden crating in which valuable stones have been shipped*. [Late.] Hermione 3355₁, διακαλίσιος. It is necessary to consider with this word παρκάλισις Epid. K. 242_{17.3} παρκάλισιος τῶν λίθων ἐπὶ λιμένι and ἐσκάλισις 242₁, ἐσκαλίσιος ἐμ Πιραι[ε]ῖ ἐπὶ τὰν ἀνθεσιν. Hesychius cites καλιοί· τὰ εὐτελῆ οἰκήματα; κάλιον· ξυλάριον. βακτηρίδιον; καλιός· τὸ δεσμωτήριον, καὶ ξύλον, ᾧ ἐδέοντο, καὶ οἱ μικροὶ οἶκοι καλιαὶ καὶ καλίδια and καλὶς· σκέπαρνον. These glosses imply a double development in meaning: 1) inclosure of wood, 2) tool for working in wood. It is the latter which is seen in the verb διακαλίζω; the former in the nouns διακάλισις, ἐσκάλισις, παρκάλισις. The first satisfactory explanation of these words is given by Keil. Mitth. 1895, 425. After noting the glosses cited, he explains ἐσκάλισις as the crating of the stones for shipment, ἐπὶ τὰν ἀνθεσιν. παρκάλισις and διακάλισις then would denote the removal of this crating, which is done ἐπὶ λιμένι. Otherwise Kumanudis, who thinks διακάλισις a possible error for διασκάλισις, and Kavvadias, l. c., who would derive from καλίω = κυλίω. Cf. Bekk. Anecd. I, 5 ἔστι τι ῥῆμα κυλίω, δ' Ἀττικοὶ διὰ τοῦ α̃ καλίω. This word is very rare, though the root is seen in καλινδέω, κάλινσις. The inscription shows a considerable difference in the prices paid, that for the ἐσκάλισις being much larger than for διακάλισις or παρκάλισις. This fact also is accounted for by Keil's interpretation.

διάλσις = βίβασις (?). [V] Crete. Comp. 183, ἡ ἀντρηῖωι διάλσιος. This is an incomplete inscription from Oaxos. Comparetti makes this suggestion and connects with διάλλομαι, διάλμα. The verb is rare, but is used in prose, meaning *leap across*. διάλμα is used by the schol. to Pindar as equivalent to ἄλμα, so that the force of the preposition may be slight. Baunack, Phil. Woch. 1887, 156, suggests that the root is the same as in ἄλ-δαίνω ἄν-αλτις and thinks the expression may be synonymous with προπὰν ἡν ἀντρηῖωι, l. 15, of the same inscription. Roberts, p. 333, accepts the interpretation given above, though with some hesitation. Skias, Kr. D., p. 86, on the other hand, prefers Baunack's suggestion. Certainty is not possible, but ἄλσις, διάλμα, διάλλομαι seem to favor Comparetti's explanation, while βίβασις proves the possibility of a "sacred dance."

διαλαινώ, *cancel*. [III] Boeot. 4SS₁₅; κῆ τὰς ἐ[σ]πράξεις τὰς ἰώσας Νικα[ρ]έτη [κ]ὰτ τὰς πόλιος Ξεν[ο]κρίτω ἄρχοντος ἐν Θεισπιῆς πάσας διαλιάνασ[θη] τὸς πολεμάρχως. Cf. 4SS₃ ἐσλιανάτω Νικαρέτα τὰς οὐπεραμερ[ί]ας ἃς ἔχι κατ τὰς πόλιος. Compounds of λαινώ. ἐκλεινώ is used in a new sense, and διαλεινώ does not occur elsewhere.

διατειχισμός = διατείχισμα. [III] Troiz. 3364_{31,33,42} ἐς τὸν διατειχισμὸν καὶ τὴν σωτηρίαν τὰς πόλιος.

διεξαγνέω = διεξάγω. [I] Lac. (Amycl.) Cauer, 32₉. See ἀγνέω.

δικαδία, *double κάδος*. [III] CIA. II, 856.

δικαστάγωγος, *official who brings in the dicasts*. [II] Aeol. 215_{12,42,48}.

δικαστήρ = δικαστής. [V] Loeris 1478₃₃; Pam. 1267₁₁.

δίκερας, *double portion of flesh*. [IV] Cos 3636₅₄ = PH. 37₄ [ν]ώπου δίκερας. Cf. μερίδα δικρέων, Chios, Mitth. 1888. 166, which probably means διμορία κρέων. Paton, l. c., compares δεισίας κρέων CIA. II, 631₆, and thinks it may mean a portion of both cuts of the sirloin. Cf. Müllensiefen, l. c.

διλήμνιον, *kind of woollen fillet*. Rhodes. Cauer, 180₅ = IG. Ins. 155 καὶ περιάσθων στέφανον καὶ διλήμνιον —. λημνίσκος is used by Polybius, Plutarch, etc.

διμάω, *having two mothers (?)*. Cypr. 69. This is read by Deecke τιμῶ τὰ(ν) δίφατο(ν) δίμαο(ν) Παφία(ν) γε διμώοις. Hoffmann, GD. I, p. 78, reads Τίμω τ' Ἀ(ν)τιφάτω· τιμάω Παφία(ν) Meister, GD. II, p. 159, reads τιμωτὰ διφάτω διμάω Παφία γε διμώοις and translates "zu ehren sind die beiden doppelnamigen von zwei Müttern geborenen paphischen Göttinnen mit Doppelliedern." He explains the two names as the Phoenician Astarte and the Grecian Aphrodite; the two mothers as the Ἑλ-α· Ἥρη ἐν Κύπρῳ, Hesych. and Διωνη; the two songs, Phoenician and Greek. The whole is very doubtful, but it hardly seems probable that the repetition of δι- is accidental, as Hoffmann's reading would imply. There is also a difficulty in Deecke's reading τιμῶ, which Meister avoids. The objection which Hoffmann makes to δίφατος, that it could not mean *doubly*

named, but only doubly said, is not important. See Meister, Zum El. Ark. und Kypr., p. 32. Nor does διμάω to μαῖα seem unlikely.

δινάκω, *change, amend*. [V] Elis 1156₅ = Ol. 7 = Roberts 296. τῶν δέ κα γραφῶν ὅτι δοκέει καλ(λ)ιτέρως ἔχην πο(ι)τὸν θ[ε]όν, ἐξαγρέων καὶ ἐνποιῶν σὺν βωλαῖ [π]εντακατίων ἀφλανέως καὶ δάμοι πληθύνοντι δινάκοι· (δινά)κοι, etc. This interpretation was given by Meister, GD. II, p. 24, who connects this word with δίνω, δινέω, etc. Dittenberger, l. c., characterizes this explanation with the word "bedenklich." But it is to be preferred to any of the other readings and explanations which have been offered. Röhl reads δῖνα κῶ, Blass changes to δικάδδοι and Comparetti to διανικῶ. Johansson, Sprachkunde, p. 67, thinks the form obscure, as δινῆκοι is to be expected if it is from δινέω, as the gloss δινῆσας· στρέψας. κινήσας would imply. But there may easily have been a verb δινάζω beside δινέω from which δινάκω would be derived through the Doric aorist or future. Meister compares ὀλέκω, στενάχω, and δώκω.

The meaning of the verb is plainly *amend*, as is shown by the expression ἐξαγρέων καὶ ἐνποιῶν. δινάκω may imply a reversal of previous action, which would not seem a strange development of *whirl, turn around*.

διοικοδόμησις, *walling off, fortification*. [III] Troiz. 3364a₁, b₃₂ ἐς τὰν διοικοδόμη[σιν ἐπὶ σωτη]ρία[ν τ]ᾶς [πόλιος].

διορθωτήρ = διορθωτής. [Late.] Core. 3206₁₃, εἰ δέ κα διόρθωσις τῶν νόμων γίνηται, ταξάντων οἱ διορθωτῆρες εἰς τοὺς νόμους καθῶς κα δὴ τὸ ἀργύριον χειρίζεσθαι.

διπενθητήρ, *doubly bereaved*. Cyr., Berl. Phil. Wochenschrift 1890, 1355, 1381 Ὀνασαγόραν τῷ Σιτασαγόραν τῷ διπενθητη[ρος] ἡμι. This is one of two stones found together, the other bearing the epitaph of a woman. Meister thinks this was erected by the father. One thinks of the use of δι- in Cyr. SGDI. 69. The word πενθητήρ is rare. It is cited by Meister from Aesch. Sept. 1054 and Pers. 949.

διπλεθρία, *area of two plethra*. Core. 3198₂₁. Cf. τετραπλεθρίαν and τετραπελεθρίαν from the same inscription.

δυσαγέω, *be accursed*. Taur. IG. Sic. et It., 432, *δυσαγείτω καὶ αὐτὸς καὶ γέ[νος το — —*. From *δυσαγής*. For various forms of imprecation see section on synonyms.

δῶκω = *δίδωμι*. [IV] Cypr. (Edal.) 60₁₆. This is a new formation from the *κ*-aorist.

ἐγγνεύω = *ἐγγινάω*. [171] Delph. 1804 τὸν [ἐ]ρανὸν τὸν Βρομίου οὐ ἐγγνεύει Ἰατάδας, etc. Argos, AJA. 1896, 55 ἐγ]γνεύσαντας εἰς αὐτοὺς followed by list of proper names.

ἐγγωνον, *rectangular piece of land*. [IV] Tab. Heracl. II₁₀₇ *φέκτα μερίς τὸ ἐγγωνον τὸ παρ τὰς ἀμπέλως τὸ ποτικλαίγον ποττὰν Ἡρακλείαν καὶ ποττὸν ποταμόν*.

ἐγδοτήρ, *building commissioner*. [IV] Epid. K. 242, ἐγδοτῆρσι, l. 45 ἐγδοτέρσι. Arcad. (Tegea) 1222₆ ἐσδοτῆρες; cf. ἐξιδώκαμες 242₁₄₈; ἀπεκδίδωμι (above).

Keil, Mitth. 1895, 34, thinks the ἐγδοτῆρες are the same as the *θυμελοποῖαι* and explains, according to the suggestion of Dörpfeld, as follows: After other buildings in the hieron had been begun, the general name of the commissioners who had the oversight of the Tholos was changed for a more specific title. Kavvadias, l. c., regards them as two distinct bodies, but Keil's view is more in accordance with the whole. Cf. Fabricius, de Architectura, p. 32, n. 1. For the form in -ερσι cf. ἐγκαυτέρσι.

ἐγκαυτήρ = *ἐγκανστής*. Nemea 3318 ἐγκ]αυτέρσι. The word is without context.

ἐγκόνιμα, *place for preparing the body with dust for wrestling*. Aen. 1436₂ τὸ ἐγ]κόνιμα Ἑρμῇ καὶ τῇ πόλει, cf. ἐγκονίωμα, ἐν κονιστής (below). For -μα in noun denoting place cf. ἐνδιαίτημα, ἐνόρμισμα, etc.

ἐδδίομαι = **ἐκδίομαι*. [V] Gort. Comp. 174 (without context) ἐδδιέται. Cf. ἐπιδίομαι.

ἐδραμα = *ἐδρασμα*. [IV] Epid. 3339₁₁₅, ἐπὶ ἐδράματός τινος καθίζε. For variation between -μα and -σμα see Solmsen, KZ. 29, 117.

εἰλύτας, *rolled cake*. [IV] Boeot. 413_{4,6} δέκα δραχμῶν εἰλύτας δέκα. With this must be considered also—

ἐλλύτας = *εἰλύτας*. [III] Thera, Cauer 148 E₃₇ ἐλλύτας ἐκ πυρῶν χοινίκων πέντε. Cf. Hesych. ἐλλύτης· πλακοῦς τις. The

Thesaurus gives ἐλύτης Theognost. Cramerī Anecd. II. 44₂₂. See Meister. SGDI., p. 393. who takes these words as dialectic variations, with transfer between dialects, from a stem *φελϋν-*, but this is impossible, since *φελϋν-* would not give Boeot. *φειλν-*, Dor. *φηλν-*, but *φελν-* in both, just as in Attic (cf. *ξένος*, *ὄρος*, etc.); and even for Aeolic there is no inscriptional evidence for *λλ* from *λϋ* (or *ρρ*, *νν* from *ρϋ*, *νϋ*). Attic has *εἰλύω*, and this *ει* is found also outside of the present beside *ἐλ*, e. g., *εἰλυσθεῖς*, *εἴλυμα* : *ἐλυσθεῖς*, *ἐλυτρον*. So it might well have *εἰλύτης* beside *ἐλύτης* if the latter is to be accepted. Boeot. *ει* = Attic *ει*, unless the latter is a genuine diphthong, and in *εἰλύω* it must be spurious. It is probably like *εἰρύω*, *ἐρύω*, but *εἰρύω* is not to be taken from *ἐφρύω* with Blass and Meyer, p. 559, but rather from *ἐ-φερύω* with Schulze, Quaest. Ep., p. 317. Hence the Boeotian form makes no difficulty. The ἐλλύτας of Thera and the Hesychian gloss may owe their ἐλλ- to a possible *ἐλλω (from *φελιω) beside *εἰλύω*. The existence of such a form may perhaps be inferred from Att. *εἵλλω* beside *εἰλύω*. Cf. also Att. *εἵλλω*, *ward off*, apparently a compromise between *εἵλω* (from *φέλω) and *ἐλλω* (from *φέλιω).

εἰσοδοιοπόρεω, *go into, enter*. [IV] Rhodes, Cauer 177₁₁ *εἰσοδοιοπορεῖν ἐς τὸ τέμενος*.

ἐκαστάκις, *in each case*. [III?] Core. 3196₁₁ *τοῖς ἐ]καστάκις προβούλοις*, 3206₃ *ἐλέσθω δὲ ἅ βουλά ἐκαστάκις εἰς ἐνιαυτὸν* —. 3206₃₂ *οἱ ἐκαστάκις ἐόντες ἄρχοντες*. This exactly corresponds to the use of *αἰεί* in similar expressions.

ἐκατοστηρίη, *land subject to a tax of one per cent*. [Late.] Ion. Bechtel 183a₁₃ = BCH. 1879. 244 ff. *ἐδ]ίκασεν ἐκατοστηρίην εἶναι*, 183₃₀ *τῆς ἐκατοστηρίης τὰ δύο*, 183₄₇ *ἐκ τοῦ ἐνηλ]ασίου τὴν ἐκατοστηρίην* [v. See *αἰδασμος* and *ἐνηλάσιον*. For the form cf. *ἐκατοστός*, *ἐκατοστήρ*. Locrian *ἐνετήριον* and Attic *ἀφετήρια* have a similar development of meaning.

ἐκπετέω, *fall down*. [IV] Tab. Heracl. I_{120, 11} *αἱ δὲ τινὰ κα γήρα ἦ ἀνέμῳ ἐκπέτοντι*. (Of the trees on the land leased.)

ἐκτίματρον, *honorary gift (?)*. [III] Cnid. 3517 *Δάματρι καὶ Κούραι καὶ τοῖς θεοῖς τοῖς παρὰ Δάματρι καὶ Κούραι χαριστέα καὶ ἐκτίματρα ἀνέθηκε Πλαθαινὶς Πλάτωνος γυνά*. Hirschfeld, Brit.

Mus. IV, 810, commenting on this word, is doubtful whether it can mean *atonement* or *sin-offerings*, as usually understood (so Kum. and L. & S.), since for this an expression like *ἔκλυτρον* would be expected. After rejecting various other possibilities as inconsistent with the meaning of *ἐκτιμᾶν*, he concludes that the word has some special meaning, unknown to us. Keil, Mitth. 1895, 51, cites this form together with Gort. *τρίτρα* and *κόμιστρα* as examples of an abnormal use of the suffix *-τρον*, without, however, suggesting any definite meaning. Can it have the force of *valued, valuable*? In this case *χαριστεία* would also have a general meaning, and the whole phrase be translated *acceptable* (or *pleasing*) and *valuable offerings*. On the other hand it is not clear why the suffix may not have its usual meaning, since *ἐκτιμᾶν* means *honor highly* as well as *estimate*.

ἔμπασις — *ἐγκτησις*. [III] Boeot. 493, *ἔππασις*, 806, etc. *ἔπασις* 492₁₀, 719₈; Arcad. 1234 *ἔμπασιν*, 1233₂ *ἔνπασιν*; Coreyra 3199 — CIGS. III, 682₁₀ *ἔμπασιν*;¹ Megara 3005 *ἔμπασιν*, 3009, 3014. The word is of course related to *πᾶμα*, *πάσασθαι*, etc. Boeot. *ἔππασις* must be from *ἐμ-ππασις*, the *ππ* showing itself also in *Θιό-ππαστος*, etc., and in *τὰ ππάματα* Boeot. 488_{164, 168, 174}, as is probably to be read with Cauer and others. Cf. especially J. Schmidt, *Plur.*, p. 415; Schulze, *KZ.* 318 ff. The root, however, is not to be taken with J. Schmidt, *Plur.*, pp. 411 ff., as identical with that of *κτῆσασθαι*, but as wholly distinct, probably *ḱmā*, with Brugmann, *Totatität*, p. 62, note, where the extensive literature is cited. See also Meyer, p. 343.

ἔναγος, *offering to the dead* (?). [V] Delph. BCH. 1895, 1 ff. C.₁₃, τὸν δὲ νεκρὸν κεκαλυμμένον φερέτω σιγαῖ, κῆν ταῖς στροφαῖς μὴ καττιθέντων μῆ[δ]αμεί, μῆδ' ὀτοσυζόντων ἔ[χ]θος τᾶς φοικίας πρίγ κ' ἐπὶ τὸ σᾶμα ἡίκωντι, τῆνεί δ' ἔναγος ἔστω ἥντε κα ἡα[σ]ιγ' ἀναποτθέθῃ. The above is the reading of Homolle, who translates as follows: "et en ce lieu, la soillure persistera jusqu'à ce que le silence ait été rétabli." This involves 1) the elision of *-ā* before *ἀναποτθέθῃ*; 2) the assumption of a solitary occurrence of *ἀνα-* without apocope; 3) an interpretation which is hard to

¹ *ἔγκτασιν* is used in 3200, 3201, 3203 = CIGS. III, 688, 687, 685.

reconcile with the context. Dragumis, p. 298, offers a solution which is too fanciful to commend itself. Bechtel, BB. XXII. 281, would read *τηνεὶ δὲ (μηδὲ)ν ἄγος ἔστω*, which would be a very possible slip on the part of the stonecutter, and also remove the difficulty of the interpretation which seems to demand permission for a renewal of the lamentation, if we accept *ἔντε κα* *ha[σ]ιγ'* *ἀναποθέθῃ*. Then the clause would be translated, "silence must be observed until they arrive at the grave, there there shall be no attainment until silence is again resumed." But this interpretation does not in any way satisfy the first two objections to Homolle's reading. It also involves a mistake, which one is loth to assume if another explanation is to be found. It is also difficult to understand why the question of attainment should occur at this point. A word denoting lamentation or some ceremony at the grave, in contrast to the strict silence hitherto maintained, is rather to be expected. There is a verb *ἐναγίζω*, *offer sacrifice to the dead*. Cf. Hesych. *ἐναγίζειν· τὸ χοὰς ἐπιφέρειν, ἢ θύειν τοῖς κατοικοιχομένοις*. This may be from a substantive *ἐναγος* = *ἐνάγισμα*, which is a later formation. I would also change Homolle's transcription to *ἔντε κα* *hà [θ]ιγὰνα¹ ποθέθῃ* and translate, "there there shall be offering until the covering is put on."

ἐναίετιον, *pediment statue*. [IV] Epid. 3325₁₁₂ = Epid. K. 241₁₁₂ *Εκτοριδα[ι] ἐναιετιῶν τᾶς ἀτέρας κερκίδος*. Cf. *αἰετιαῖος, ἀέτωμα*.²

ἐναιλέω = **ἐναιρέω*. [V] Gort. Law-code II₃₀ *προφειπάτω δὲ ἀντὶ μαιτύρων τριῶν τοῖς καδεσταῖς τῷ ἐναιλεθέντος ἀλλύε(θ)θαι ἐν ταῖς πέντ' ἀμέραις*. *ἐναιρέω* does not occur, and the preposition apparently does not alter the force of the verb here. Cf. *αἰλεθῆναι* II₂₀. *αἰλέω* is found in the earlier Cretan inscriptions, Comp. 28, 29, 31. *αἰλέω* is a new formation peculiar to Cretan and probably due to confusion between the aorist and present stems. See Meyer, § 160.

ἐναράτιον, *collection of booty* (?). [III] Rhodes 924₁ *[τοῖδε ἐμ]ι[σ]θώσαν[το καὶ ἀνε]θήκατι ἀρχοντ* (proper names).

¹ See this word below.

² *Εφ. Ἀρχ.* 1884, Pls. 3-4, show the fragments of the *ἐναιέτια* which the excavators found.

[τ]ὸ δὲ ἐναράτιον [καὶ τὰν] πρῶταν καταβολ[ὰν ἐπὶ νοῦ] μνηΐας ἐπ' ἱερέω[ς τοῦ δαίμονος·] from ἔναρα, ἐναίρω.

ἐνατεύομαι, *perform a ceremony on the ninth day*. [III] Myconus, Ditt. Syll. 373₄, ἐνδεκάτῃ ἐπὶ . . . θεοῦ Σεμέλλῃ ἐτήσιον· τοῦτο ἐνατεύεται. See Dittenberger, who interprets as above.

ἐνγαῤῥέω = ἐπιδημέω. [Late.] Elis SGDI., Anhang II, p. 336 = Ol. 335. This inscription is in the κοινή, but this word is to be taken with Dittenberger as a survival of the local dialect. See Arch. Ztg. XXXV, 38, where he explains it as a denominative from *ἐγ-γα-ρος, *belonging to the land*. Cf. note in Ol., l. c., where ἐγγεῖος is given as an equivalent in meaning of *ἐγ-γα-ρος.

ἐνδέρω = δέρω. [IV] Cos 3636₄, 3637₁ = PH. 37, 38. See ἔνδορα.

ἐνδοθίδιος, *belonging to the house*. [V] Gort. Law-code II₁₁, ἐνδοθιδίαν δώλαν. This word is to be taken with Comparetti as derivative from ἔνδοθεν = ἔνδον rather than with Baumeister, Ins. v. Gort., p. 75, who compares with αἰδῖος.

ἔνδορα, *entrails* (?). [IV] Cos 3636₄₈, 3637₈ = PH. 37, 38. Ἰκάδι βοῦς ὁ κριθεὶς θύεται Ζηνὶ [Πολιῇ] καὶ ἔνδορα ἐνδέρεται· ἐφ' ἐστίαν θύεται ἀλφίτων ἡμῖέκτον, ἄρτο[ι δὲ] οὐ ἐξ ἡμῖέκτου,—ὁ ἄτερος τυ[ρ]ώδης—καὶ τὰ ἔνδορα, and in 3637 γέρ[η] λαμβά[νει] δέρμα καὶ σκέλος· ταύτας ἀποφορά· ἔνδορα ἐνδέρεται, καὶ θύ[εται] ἐπὶ ταῖς ἰστίαις ἐν τῷ ναῶι τὰ ἔνδορα καὶ ἐλατὴρ ἐξ ἡμῖέκτου [σπ]υρῶν· τούτων οὐκ ἐκφορά ἐκ τοῦ ναοῦ. Paton compares Hesych. ἔνδρατα· τὰ ἐνδερόμενα σὺν τῇ κεφαλῇ καὶ τοῖς ποσὶ. Cf. also δερτά (above). Just what parts of the animal are intended it is difficult to say. Paton at first suggested the parts usually sacrificed, i. e., head, feet, stomach, and entrails. But l. 51 ἥπατος ἥμισυ καὶ κοιλίας ἥμισυ and l. 55 τὸ κεφάλαιον seem to dispose of part of these otherwise. For the prepositional prefix ἐν- Paton compares ἔντομα and ἐντέμνειν, words which are especially used with reference to sacrifices to the Chthonian deities.

ἐνδόσε, *within*. [V] Ion. 43₁₃ (Funeral law of Iulis.) καὶ τὰ σ[τρωμ]ατα ἐσφέρειν ἐνδόσε. Cf. ἐκεῖσε, παντόσε, etc. Blass-Kühner II, 310 A₅.

ἔνδω, *within*. [V] Delph. BCH. 1895, 1 ff. D₃₀ ἐν τῇ πέτρῃ ἔνδω;¹ SGDI. 1767₁₀ ἔνδω μένουσα[ι] (used of the freed slave). Cf. ἔχθω and φοίκω of the Labyadae inscription, and in general for adverbs in -ω see Ahrens, DD., p. 374; Kühner-Blass II, 304d, e.

ἐνετήρια, τὰ, *entrance-tax*. [V] Locris 1478₈ = Cauer 229 = Roberts 231 ἀνευ ἐνετηρίων.² Cf. Vischer, Rh.M. 26, 50, who assumes, with Oikonomidas, that it is a derivative of ἐνίημι and means "Einlass-Geld." This explanation is practically undisputed by the various editors except Meister, Ber. d. königl. sächs. G. d. Wissenschaft., 1895, 295 ff., who holds the same interpretation as to form, but thinks the word means a *sacrifice* upon return rather than a *tax*. If so binding that admission without this sacrifice is specified in only two cases, it is practically a tax, even on this assumption, and it is not plain why the objections to the interpretation as tax would not also apply here. These objections are: 1) a general tax for citizenship did not hold anywhere during the period of Greek independence; the cases cited are rather exceptional; 2) this must, if a tax, have been a general one required of all returning citizens, or it would have been defined in this decree; 3) is an answer to the translation in Insc. Jurid. Gr., "sans payer de droit d'établissement,"³ that this is not a question of change of residence within the same state or confederation, but of emigration from Naupactus to Hypocnemidian Locris, hence practically from one state into another. The first objection would not be final, since there may very possibly have been a law at this time in Naupactus which did impose a tax for entrance into citizenship which would be binding on the returning colonists unless specifically excluded.

¹ This word certainly seems superfluous in the phrase, but the letters are plain and there seems no possibility of another reading. Homolle thinks that this inscription of the cult of Bouzyga may have been cut on the *inside* face of the stone. The whole passage is somewhat obscure. See Homolle, l. c., pp. 58, 59.

² In addition to those already given cf. Hicks, Hist. Insc. 63; Insc. Jurid. Gr., p. 180; Ed. Meyer, Forsch. z. alt. Gesch. I, 291, and the latest, SGDI. III, 333.

³ Cf. also Gilbert, Griech. Staatsalt. II, 41.

The decisive point, however, is the position of *ἀνευ ἐνετηρίων*. It occurs in a section which discusses taxes and nothing else. It is, moreover, separated from the only discussion of sacrifice and religious duty in the inscription by a law regarding taxes.

The words which Meister cites as parallels are different formations, with the exception of *εἰσιτήρια*, which means, originally, simply *belonging to the entrance*. Both these words were specialized, but for different purposes. Cf. also *ἀφετήρια*.

ἐνηβέω = *ἐνηβάω* (?). [VI] Elis 1158. Ol. 5 ἀποδῶς, ἐνηβέω[ι] (ENEΒΕΟΙ) ὁ ξένος. See Blass, 1156, note, who explains BENEΟΙ with this form. Though they do not probably belong together (see *βενέω*), the suggestion may very well stand for this word, which may mean *take pleasure in*, a usage similar to that of *ἐνηβητήριον*. The offense would then consist in neglecting the sacrifice first due to the god. Inscription 1158 is fragmentary, but line 9 *δα | ρχμὰς ἀποσίνου τοῖ Δι Ὀλυν[πίου]* implies guilt for which a penalty is enforced.

ἐνηλάσιον, *rent*. [Late.] Ion. 183 = BCH. 1879, 244f. *ἐνηλάσιον, τετρακόσiai εἴκο[σι δρα | χμαί, l. 37 ὁ ἀνε]λόμενος τὴν γῆν τὸ ἐνηλά[σιον ἀποδώσε]ι, ἐμ μηνὶ Ἀρτιμισιῶν, l. 48 ἐνηλ[ασίου].* From *ἐνελαύνω*. For the lengthening of the vowel see Wackernagel, *Dehnungsgesetz d. gr. Compos.*, p. 42.

ἐνηρόσιον, *rent*. [III] Delos, BCH. 1882, 6ff., I, 145 *καὶ τόδε ἄλλο ἀργύριον εἰσῆκει τῶι θεῶι ἐνηροσίων, l. 152 ἐνηροσίων.* Cf. *προηρόσιον*. From *ἀρώω* and applies only to rent of land.

ἐνθινος = *ἐνθεος*. [Late.] Crete, Cauer 116₁₁, 117₇ *ἐνορκον τε ἔστω καὶ ἐνθινον.* Cf. Gort. Law-code X₁₂ *τὰ θίνα καὶ τὰ ἀνθρώπινα.* See Meyer, p. 110, n. 2; Solmsen, KZ. 32, 536. For discussion of *-θινος* see *θέινος*, *θίνος*.

ἐνθινος, *in that place*. [IV] Chers. BCH. 1881, 70f., l. 30 *εἰς τε τοὺς κατὰ βόσπορον τόπους χωρισ[θεῖ]ς κα[ὶ] καταστασάμενος καὶ τὰ ἐν(θ)ινα καλῶς καὶ συμφερόντως βασιλεῖ Μιθραδάται Εὐπάτορι.* This is the reading of Blass, Rh.M. 36, 612, taking *ἐνθινος* from *ἐνθα* as *ἐκείνος* from *ἐκεῖ*. Cf. Ditt. Syll. 252, note 18.

ἐνκοιωταί, *pledges*. [V] Gort. Law-code IX₂₃ *ἐνκ]οιωτὰς (ΟΙΟΤΑΝΞ) ὀφίλων, IX₃₅ ἀνδοκά<δ> δὲ κ' ἐνκοιωτὰν (ΕΝΚΟΙΟΤΑΝ).*

Cf. Hesych. *κοῖον· ἐνέχυρον; κοιάζει· ἐνεχυράζει; κῶα· ἐνέχυρα; κωάζειν· ἐνεχυράζειν; κωαθεῖς· ἐνεχυριασθεῖς*. These glosses surely give the explanation of the word. Cf. Baunack, *Ins. v. Gort.*, p. 135, and *Ins. Jurid. Gr.*, p. 383, n. 2, and *κοιακτήρ* (below). Comparetti, p. 220, objects that, since *ἐνέχυρον*, *ἐνεχυράζω* occur in Gortynian, Nos. 153, 154, 156, 159, it would probably be used here also to express the same idea. But, as Baunack had already assumed, a differentiation of meaning is very probable, and *ἐνκοιωταί* may indicate a more general kind of obligation than *ἐνέχυρον*. Comparetti's comparison of *ἐγγύας*, *ἐγγινωταί* is incomprehensible, if it means anything more than similarity of use, for *κοῖον* is clearly connected with *κείμεναι*.

ἐνκόλαψις, *carrying*. [IV] Epid. 3325₂₀₅ = Epid. K. 241 Πασέαι γραμάτων ἐνκολάψιος κ' ἐνκαύσιος, Lebadaea, Ditt. Syll. 353₁₁, τῶν δὲ γραμμάτων τῆς ἐγκολάψεως καὶ [τῆς] ἐγκαύσεως. See Baunack, *Aus. Epid.*, p. 43.

ἐνκόλλᾱσις, *inlaying*. [IV] Epid. K. 242₁₇, ἐνκολλάσιος εἰς τοὺς στυλοβάτας. Cf. *ἐγκολλάω*, *glue, join*. *κολλάω* is used of inlaid work. A word denoting ornament for the stylobates is more likely here than a word which means joining.

ἐνκονιστάς, *sprinkler, used to cover the body with dust before wrestling*. [III] Boeot. CIGS. I. 2420, ἐν οὗτο χροῦσιος ἐνκονιστάς, ὁλὰ χροῦσιος, κῆ τριώβολον Ἀττικόν. Cf. Lucian, *Amor.*, 45 πρὸς ἡλίου μεσημβρινὸν θάλαπος ἐγκονίζεται τὸ σῶμα πυκνούμενον.

ἐνπεδέω, *remain steadfast*. [VI] El. 1150 = Ol. 10 = Roberts 297. κῶπῶτα[ρ]οὶ μὴν πεδέοιαν (MENPEΔEOIAN). Kirchhoff, *Arch. Zeit.* XXXVIII, 119, thinks that the verb is used intransitively and is the equivalent of *ἐμπεδον εἶναι* rather than of *ἐμπεδέω*. This is confirmed by Dittenberger.

ἐνσῆτος, Laconian title of honor. [III] Lac. LeB.-F. 168b.g, CI. 1240, et al. Cf. *σύσσιτος*, *αἰσίσιτος*, and *πρωτενσιτεύω*.

ἐντιτός, *liable, responsible*. [Late.] Cret. Mus. It. III, 731 αἱ δὲ μ(ή), αὐτῶι ἐντιτὸν ἔστω ἐπὶ τῇ δόσει. Cf. Hesych. *ἐντιτόν· ἔνδικ(τ)ον*. The idea of responsibility is seen also in the *τίτανες* of Comp. 148, who plainly correspond to the *βεβαιωτῆρες* of the Delphian inscriptions, the guardians of the freed slaves. The force of

the preposition in *ἐντιτόν* is apparently the same as in *ἐνδικον*. See *Insc. Jurid. Gr.*, p. 403. See also *ἐνδικον* (*Rare Words*).

ἐντοφήια, *burial rites*. [V] Delph. BCH. 1895, 1ff., C. 20 (compare p. 297) *ἡδὲ ὁ τεθμός περ τῶν ἐντοφηίων* (*ἐντοθηκῶν*, as read by Homolle, is now generally given up). Bechtel, BB. 22, 280, compares Hesych. *ταφήια· ἐντάφια, εἰς ταφήν εὐθετα ἱμάτια*. For the vocalism cf. *τόφος* : *τάφος*, *κοθαρός* : *καθαρός*. Meyer, p. 71.

ἐνωνᾶ, *right of purchase*. Boeot. 380_γ *κῆ φυκίας ἐνωνὰν κῆ ἀσφάλιαν*. This is a proxenus inscription. The word *ἐππασις* is generally used in Boeotian in this phrase.

ἐξαιρήμα = *ἐξαίρετον*. [Late.] Cos PH. 36c, *ἐξαιρείσθαι* [δὲ] *ἀ[ρ]γύριον ἀπὸ τῶν προσόδ[ων τῶν πιπτουσῶ]ν ἀπὸ τοῦ τεμέν[ους κ.τ.λ.] καὶ τὰ ἐξαιρήματα δ[ιελείν] κατὰ μέρος*.

ἐξαιθραπεύω, *act as satrap*. [IV] Ion. (Mylasa) Bechtel 248, *Μαυσσώλλου ἐξαιθραπεύοντος*. See Smyth, §§ 143, 211. Bechtel, l. c., approves Lagarde's connection with Av. *šōithra* rather than with Persian *χῆσθραρᾱνᾱ*, which is represented in Greek by *ἐξατράπης* and *ξατράπης*.

ἐξιριστεύω = *ἐξιέρω*. [I] Rhodes, IG. Ins. 701_α. Cf. Brit. Mus., II, CCCLIII, to which Newton notes *ἀρχιاریστας* in another Camirus inscription, BCH. 1881, 337_α. Kuster reads *ιέριστας* in a gloss of Hesychius under *ἀγνίτης*, where Schmidt substitutes *ιερείτας*. The development seems to have been *-ίζω, -ιστής, -ιστεύω*.

ἐξορύζω, *drive out from the boundaries*. [IV] Cyp. (Edal.) 60_{α, β}, *ἥ κέ σις Ὀνάσιλον ἥ τὼς παῖδας τὼς Ὀνασίλων ἐξ τῇ ζαὶ τῇδε ἰ ἐξ τῷ κάπῳ τῷδε ἐξορύξη, ἰδὲ ὁ ἐξορύξη*—. Hoffmann, GD. I, p. 72, derives from **ἐξορφίζειν* to *ὄρφος*, *boundary-stone*. Cf. Schulze, *Quaest. Ep.*, p. 113, n. 8.

ἐπαβολά, *share, portion*. [V] Gort. Law-code V₃₀, *δια[λ]ακόντων τ[ὰ]ν ἐπαβολὰν* (ΕΠΑΒΟΛΑΝ) *φέκαστος*. Cf. Hesych. *ἐπηβολή· μέρος*.

ἐπαγάνωσις = *γάνωσις*. [I] Boeot. CIGS. I, 4149₁₈, *ἐπεσκεύασα δὲ καὶ τὸ προσκήνιον [καὶ εἰς] τὴν τῶν ἀγαλμάτων ἐπαγάνωσιν*. Holleaux, BCH. 1890, 184, thinks this is an error for *ἐπα(να)γάνωσιν*.

ἐπάναγκον = *ἐπάναγκες*. [V] Gort. Law-code IV₂₈, XI_{1,2}.

ἐπαρέομαι = ἐπαράομαι. [V] Gort. Law-code II_m, ΕΠΑΡΙΟΜΕ-
NON. ἀρέομαι is found in Poll. III, 65; Cf. Smyth, § 688.

ἐπάνθεμα, votive offering (?). [III ?] Arg. AJA. 1894, 357
ἀργύρεον ὀλκὰ μ[ναί?] | ἐπανθέματα λείο. | φιάλαν ὀλκὰν δρα[χμαί ?].
Cf. the use of ἐπάνθετα, Boeot. CIGS. I, 2420, 3498, where it is
simply a brief expression for the Attic formula ἐπέτεια ἐπεγέ-
νετο. The verb ἐπανατίθηναι is used in the sense lay upon in
Aristoph. Wasps, and Plato uses it in the Laws with the meaning
intrust.

ἐπανιτάω, return, go back. [III] Elis 1172_s = Ol. 39_s, ἐπα-
νιτακὼρ ἐν τὰν ἰδίαν. Hesych. εἰτακεῖν· ἐληλυθέναι. ἰτακῶς is a
formation of the same kind as ἰτητέον, ἐξιτητέον, παριτητέα. See
Baunack, Rh. M. 37, 472; Dittenberger, l. c., note, which points out
the fact that citizenship is independent of residence, and if once
a citizen of Elis, one would so remain even after his return home.

ἐπάνχιστος, nearest of kin. [V] Locris 1478_{is} = CIGS. III,
334 τὸν ἐπάνχιστον κρατεῖν. This is the provision for the estate
of a man who dies without leaving immediate family.

ἐπελάω = ἐπελαύνω. [IV] Tab. Heracl. I₁₂₇, καὶ ἐπελάσθω τὰ
ἐπιζάμια τὰ γεγραμμένα. Cf. Boisacq, p. 49; Meister (Curt.
Stud. IV), p. 377. For ἐπελαόσθω 3d pl. Cf. for the meaning
ἐπελασάσθων, Arcad. 1222₂₃.

ἐπενπάω, fulfill, accomplish. [VI] Elis 1152 = Ol. 2 = Rob-
erts 292 αἱ ζέ μήπιθειαν τὰ ζίκαια ὅρ μέγιστον τέλος ἔχοι καὶ
τοὶ βασιλᾶες, ζέκα μναῖς κα ἀποτίνοι φέκαστος τῶν μήπιποεόντων
κα(τ)θυταῖς τοῖ Ζι Ὀλυνπίοι, ἐπενπῶι (ΕΠΕΝΠΟΙ) ζέ κ' ἑλλανοδίκας
καὶ τᾶλλα ζίκαια ἐπενπήτω (ΕΠΕΝΠΕΤΟ) ἁ ζαμιωργία, αἱ ζέ μή(πε) ν-
πῶι (ΕΝΠΟΙ), ζίφνιον ἀποτινέτω ἐν μαστράαι. See Roberts, p. 305,
who discusses the various readings. Bücheler, Rh. M. 35, 632,
and Bergk, Rh. M. 38, 534, compare ἐνπεί with *inquit* and ἐπένπειν
with the phrase *multam indicere*. Dittenberger, l. c., approves
this explanation, but it would overthrow the generally accepted
derivation of *inquit*. Cf. Stolz, Lat. Gr. 157. Ahrens, Rh. M. 35,
578 ff., takes ἐπ-ένπω = ἐφάπω (*curare*), while Kirchhoff, Arch.
Zeit. XXXVIII, 68, reads ἐκπέμποι. Comparetti, Acad. dei Lincei,
Ser. III, Vol. VI, p. 70, also assumes omission of πε in l. 6, and

explains *ἐπένποι*, etc., as due to the error of the stonecutter for *ἐπενπ*[οέ]οι; but, as Roberts says, the threefold error is very improbable. The explanation given by Curtius, *Gr. Gr.*, § 201, more fully by Brugmann, *Grundriss II*, p. 318 (cf. also Meister, *GD. II*, p. 20), is on the whole the most satisfactory. He assumes **παῖω* from **κῡᾱ-ιῶ*, the same root which is found in *παῦμα*, *παμῶχος*; cf. Brugmann I, 312, 550, 557. It would seem most probable that the three verbs are from the same compound, and that the omission of -*πε*- is to be assumed in *ΕΝΠΟΙ*.

ἔπερος, *ram*. [IV] *Accl.* (*Aeg.*) *Ét. Gr. IV*, p. 268 = Hoffmann, *GD. II*, 155a. *ἔπεροι καὶ ἀρνῆαδες ἐρίων ἀτέλεις*. Cf. Meister, *IF. I*, Anz. 203, who questions whether *ἔπερος* is to be connected with Lat. *aper*, etc., and Hoffmann, *GD. II*, p. 305, who quotes *ἔπεροι* "eber," Lat. *aper*, etc. Schulze, *KZ. 33*, 132, connects with *εὔπερος* (Ion. *εὔπερος*, Lob. *Phryn.*, p. 146), and for the use of *ἐπί* compares such words as *ἐπάργυρος*, *ἐπίχαλκος*, etc., translating by *lanatus*. Its limitation to male or female is a secondary development; cf. Sans. *urabhra*, *ram*, Lat. *lānāta*, *sheep* (Juv. *VIII*₁₅₅). This explanation given by Schulze commends itself in that it offers a reasonable explanation of the form without going out of the domain of the Greek.

ἐπιβάω, *trespass* (on sacred lands). [IV] *Tab. Heracl. I*₁₂₈ αἱ δὲ τίς κα ἐπιβῆ ἢ νέμει ἢ φέρει τι τῶν ἐν τᾷ ἱερᾷ — — — Cf. Meister, *Curt. Stud. IV*, p. 425, who compares *ἔμβη*, *Lysistr. 1303*, and *ἐκβῶντας*, *Thuc. V*, 77. See also Boisacq, *DD.*, p. 62.

ἐπιδικᾶτός = *ἐπίδικος*, *subject to judicial decision*. [V] *Lac. (Teg.) M. 21*₅. (To Xouthias the son of Philachaeus thirty minas. If he live, he shall have it himself. If he die, it shall belong to his children) *ἐπεὶ κα πέντε φέτεα ληβῶντι. αἱ δὲ κα μὴ γένηται πέ(ντε φ)ετῶν, ἐπιδικατόν ἡμιν*.

ἐπιδίομαι, 1) *lead, drive*, 2) *go away of one's own accord, flee*. [V] *Gort. Comp. 152 I*, αἱ δὲ κα μὴ ἐπιδίηται τὸ παρωθὲν (animal) ἢ μὴ ἐπελεύσει τὸ τεθνακὸς ἢ μὴ δείκσει αἱ ἔγρ<α>τται, μὴ ἔνδικον ἢ<μ>ην, *II*₅ τὸ μὲν νυνατὸν ἐπιδίεθαι αἱ ἔγρατται, *II*₈ ἐπιδίεθαι, *II*₁₄ αἱ ἐπεδίετο ἢ ἐπήλευσε ἢ ἐκάλη δεικσίῳν, *VII*₂ τὰ χρήματα ἐπὶ [ν]αὸν ἐπιδιόμεν[ον ἢ] ἐπελεύσαντα, *IV*₂ τὸν δὲ φοικέα τὸν

ἐπιδιόμενον μὴ ἀπόδοθαι, IV_{6.11} ἐπιδιομενος. Cf. Hesych. διέσθαι· διώκειν, τρέχειν. In col. IV this word seems to be used in the same sense as δῖω in Attic, while in the other citations the meaning corresponds to that of Homeric δόμαι, II. XV, 681. In these it is used of the animal which is still in condition to walk, while ἐπελεύσω is used of the dead animal. Cf. also ἐδδέεται, Comp. 174. See discussion of meaning, Comp., pp. 272 f.

ἐπιζᾶμῶματα, τά = ἐπιζήμια. [IV] Tab. Heracl. I₁₅, ἐπιζαμιωμάτων. Cf. ἐπιζάμια I₁₂₇.

ἐπιζύγιον = ὑποζύγιον [IV] Arcad., Hoffmann, GD. I, p. 23, no. 29, τοῖ δὲ ξένοι καταγομένοι ἐξῆναι ἡμέραν καὶ νύκτα νέμεν ἐπιζύγιον. Cf. Hesych. ἐπιζύγιον· μέρος τῆς νεώς. See Danielsson, Epigr., p. 49.

ἐπικᾶπῖς, *belonging to a garden* (?). Troiz. 3362₂, ἐς τὰν ὁδὸν τὰν πὰρ τὰς ἐπικαπίδας. Cf. κηπίδες νύμφαι in Aristaen. I, 3; also ἐπικήπιος. A noun which this adjective modifies has apparently been obliterated.

ἐπιμνηνεία, 1) *office of ἐπιμήνιος*, 2) *special session of the temple officials at Delphi*. [II] Thera, Cauer 148 D₁, τὰν πρᾶταν ἐπιμνηνείαν δωρεάν, F₂₀ εἰ δέ κα ἡ ἐπιμνηνεία δωρεάν; Delph. BCH. 1896, 198 ff., II₁₄ πυλαῖαν πέντε καὶ ἐπιμνηνείαν δυοῖν. The πυλαῖαι were the two regular sessions of the Amphictionic council, held in the autumn and spring. If an unexpected payment of money occurred between the two sessions, a special session was held called ἐπιμνηνεία and dated by the month in which it took place. Cf. Bourguet, BCH. 1896, 225, who gives this explanation.

ἐπιμνηνεύω, *act as ἐπιμήνιος*. [II] Cos 3635 [τ]οὶ ἀεὶ ἐπιμνηνεύοντες; Thera, Cauer 148 D_{15.32.33}, E_{22.33}, F₃₂; Olbia, Ditt. Syll. 248₁₈₀ = Latyschew 16 B., ἐπιμνηνεύσαι καὶ προνοῆσαι χρησίμως [τοῖ]ς τε δανεισταῖς —; Delph. BCH. 1896, 198 ff., I_{6.90.92}, II₁₄. Cf. ἐπιμνηνεία.

ἐπιμωλέω, *bring suit against*. [V] Gort. Law-code IX₂₃ ἐπιμωλὲν (ΕΠΙΜΟΛΕΝ) ἰῶ πρὸ τῷ ἐνιαυτῷ, IX₃₁ αὖ μὲν κα νίκας ἐπιμωλῆι (ΕΠΙΜΟΛΕΙ). See μωλέω.

ἐπιξοά, *smoothing, polishing*. [IV] Epid. 3225 A₇₀ = Epid. K. 241₇₀. Κάλις εἴλετο ἐπιξοᾶν [το]ῦ στρώματος τοῦ ἐνδοι καὶ τοῦ

προδόμον, B₄ Γοργίας εἴλετο ἐπιξοὰν τοῦ στ[ρώ]ματ[ος] τοῦ ἔχ[θ]ω καὶ τοῦ σακοῦ καταξοὰν τὰ ἔξω, 212₁₇ ἐπιξοᾶς κρηπίδος. Cf. καταξοὰν 241. B₅, et al., also παραξοήν, Lebadaea, CIGS. I, 3073₁₄₁ = παρατομή. Kanvadias, l. c., p. 90, n. 235, makes the distinction that ἐπικοπά is used of work on wood, these derivatives of ξέω when the work is to be done on stone. See also Baunack, Aus Epid., p. 75.

ἐπιπόλαιος, *movable property*. [V] Gort. Law-code V₄₁ ἐπιπολαίων (ΕΡΙΠΟΛΑΙΟΝ) χρημάτων. Mon. Ant. I, pp. 41 f., l. 15 τὰ δ' ἐπιπόλαια πάντα κοινὰ ἡμεν Γορτυνίων καὶ Κνωσίων φεκατέρων τὰν ἡμίναν. Cf. Hesych. ἐπιπλα· ἱμάτια γυναικεῖα. ἢ χρήματα, ἢ σκεύη, τὰ μὴ ἔγγεια, ἀλλ' ἐπιπόλαια.

ἐπιπρέϊγιστος, *next to the oldest*. [V] Gort. Law-code VII₂₀ (ΕΡΙΠΡΕΙΓΙΣΤΟΙ). See πρεΐγιστος.

ἐπίσσοφος, Thera official. [II] Thera, Cauer 148 F₂₁ πολεῖτω ὁ ἐπίσσοφος, F₂₄ αἰρείσθω δὲ τὸ κοινὸν καὶ ἐπίσσοφον. F₃₁ καὶ ἐνγραφέτω τὸς τε ἐπιμηνίος καὶ τὸν ἀρτυτήρα ἀνὰ πρεσβύτατα καὶ ἐπίσσοφον, G₁₀·20·35. ἐπεσ]όφευε is probably to be read in a Coreyrian inscription 3195₁₆ = CIGS. III, 691₁₆. Cf. Keil, Mitth. 1895, 435 (note). Although the ἐπίσσοφος of the Thera inscription was a private man, it is probable that the title was taken from that of a public official. Cf. Keil and Dittenberger, ll. cc.

Osthoff, PBB. XIII, 418 ff., connects Gr. σοφός with Lat. *faber*. The Greek word is from *τφοφός from *θφοφος, while *faber* is from *fvaḡ-ro-s. In this way the -σσ- is satisfactorily explained. Cf. Brugmann I, p. 311; Prellwitz, Et. W. d. gr. Spr., p. 294; Meyer, p. 297.

ἐπωμότας, "*additional sworn member of the tribunal, chosen by the plaintiff*." [V] Locris 1479₁₀ = CIGS. III, 333 αἷ κ' ἀνδιχάζωντι τοὶ ξενοδίκαι, ἐπωμότας (ΕΠΟΜΟΤΑΣ) ηελέστω ὁ ξένος ὡπάγων τὰν δίκαν ἐχθὸς προξένω, etc.

ἐπώνιον, *tax on sales*. [V] CIA. I, 274₁₂₇ 277_{5,12} σὺν ἐπώνι[οις]; Erythrae, Bechtel 206 (com.) ἐπώνιον. Cf. Poll. 7, 15 τὰ δὲ καταβαλλόμενα ὑπὲρ τῶν πιπρασκομένων τέλη ἐπώνια λέγουσι; Bekk. Anecd. I, p. 40 ἐπώνια, τὰ ἐπὶ τοῖς ὠνίοις προσδιδόμενα ἔξωθεν χάριτος ἔνεκα. See Gilbert I, p. 333, II, p. 369. Apparently in

Cos 3632, (com.). *ὠνά* is used in this sense. See Töpffer, Mitth. 1891, 420.

ἐργωνέω, *contract for public works*. [III] Arcad. 1222₁₂ εἰ δέ τι(ς) ἐργωνήσας μὴ ἰγκεκηρήκοι τοῖς ἔργοις, etc.

ἐσκήρημι, *lend money on interest*. [II] Thess. (Mondaia) 1557 πὲρ το(ῖ) [ἀρ|γύρροι τὰς Θέμιστο(ς), αἰ ἀ(ν)εκτ[ό]ν ἐστι τὰ Θέμι(σ)τι καὶ βέλτιον ἐ(σ)κιχρέμεν. This is an oracle-inscription from Dodona. ἐσκήρημι = ἐκδανείζω. Cf. Prellwitz, de dial. Thess., p. 38, note.

ἔσκλητος, *small assembly* (technical term). [I] Rhag. IG. Sic. et It. 612 = Ditt. Syll. 251 ἔδοξε τῇ ἀλία[ι] καθάπερ τῇ ἐσκλητῷ καὶ τῇ βουλῇ. See Dittenberger, l. c., who gives this explanation. Cf. also Gilbert II, p. 239.

ἔταλον, *yearling*. [IV] Aeol., Hoffmann, GD. II, p. x, no. 155a₁, ἀρνηάδων ἔταλα ἀτέλεα; Cos. 3721₁₁ ἀποδόμεν τοῦ μὲν ἐτέλου ἡμιοβέλιον, etc. From *φέτος*. Reinach, Rev. d. Ét. Gr. IV, 268, suggests that this may be the Aeolic form of *ἄταλος*, but as Meister, IF. Anz. I, 204, points out, *η* for *α* would not be Aeolic but Ionic. There is no difficulty in the derivation as given. For -ελ- to -αλ- cf. *πύελος*: *πύαλος*, *μύελος*: *μύαλος*, and the common interchange of -ερ- and -αρ-. See Meyer, p. 159.

εὐθυτοκία, *simple interest*. [I] Lac. M. 51 = LeB.-F. 242a₃₇ τοῖς δὲ ἄλλοις δανείοις ἄνωθεν ἀπὸ τῶν συγγραφῶν δραχμαῖον τόκον ἐξ εὐθυτοκίας ὥρισεν.

εὐστόν, *victim burned whole* (?). [V] Ion. 100₅ = Ditt. Syll. 376 ἦν δὲ εὐστόν θύνη ἢ πόλις, λάψεται γλῶσσαν, etc. Cf. Hesych. *εὐστόν*· τὸ σείομενον. From *εὔειν*. Cf. Dittenberger, l. c., note, who gives the above interpretation. The definition of Hesychius may refer to the turning back and forth of an animal roasted on the spit.

ἐφανγρέω, *choose in addition*. [III] Thess. 345₁₁ ἐφανγρένθεν = ἐφαιρῶνται. Cf. *προανγρέ*[σι (below) and *ἀγρέω* (Rare Words).

ἐφακέομαι, *repair*. [380] Delph., Cauer 204₃₇ ἐφακείσθων (δρόμον), l. 41 γεφύρας ἐφακείσθαι. Cf. *ἄκεσις* (Rare Words). For the aspirate see Meyer, § 206.

ἐφέργνυμι, *shut in*. [IV] Tab. Heracl. I₁₃₁ ἐφέρξοντι. See ἀφέργνυμι.

ἐχεπάμων, *having the right of inheritance*. [V] Locris 147_{8,16} = CIGS. III, 334₁₆ αἶ κα μὴ γένος ἐν ταῖ ἰστίαις ἡμ ἐχέπαμον. See Meister, Ber. d. sächs. G. d. W. 1896, 306.

ἐχθοι = **ἐκτός** [IV] Epid. 3325₆₆ = Epid. K. 241₆₆ τὰν ἐχθοι καὶ τὰν ἐνδοι. Cf. Hesych. ἐχθοι· ἔξω.

ἐχθω = **ἐκτός** [V] Delph. BCH. 1895, 1 ff. C₁₁ ἐχθω ἡμεστίων. This inscription shows also ἐχθός C₁₁ ἐ[χ]θός τὰς φοικίας. Cf. Locris 147_{9,11} = CIGS. III, 333₁₁ ἐχθός προξένω. For the relation of these forms with χθ to the Att. ἐκτός see Wackernagel, KZ. 33, 40; Brugmann I. pp. 627, 754, 756; otherwise Keil, Hermes 25, 601; Meyer, § 209.

φαρήν. See ἀρήν.

φάριχος (?), *ram*. [VI] Elis 1158 = Ol. 5 φαρ[ί]χως καθ(θ)ύσας ἐπὶ τοῖ βωμοῖ. Cf. Hesych. βάριχοι· ἄρρες and ἄριχα· ἄρρεν πρόβατον.

φάστιος = **ἀστικός**. [VII/VI] Crete, Comp. 32₂, 149₄ φαστίαν δίκαν.

φήμα = **εἶμα**. [V] Gort. Law-code V₄₀ θνατῶν δὲ καὶ καρπῶ καὶ φήμας (FEMAΞ) κανφιδήμας κήπιπολαίων χρημάτων, αἶ κα μὴ ληίοντι δατῇ[θαι τινές] —. Comp. 154 I₁₉ τὰ δὲ τρίτρα τὰς φήμας (FHMAΞ) καὶ τὰς ἀνφιδήμας. Cf. φήμα, Law-code III₃₈ ἡ φήμα ἡ δυνώδεκα στατήρας. For similar variation of declension see ἀνφιδήμα.

φέχω, *bring, present*. [II] Pam. 1267₂₄ ἄγεθλα φεχέτω —; Cypri. Hoffmann, GD. I, p. 46, n. 66 αὐ[τάρ] με ἔφεξε [Ὀνασί]θεμις, ἰ(ν) τύχαι. Cf. Brugmann I, p. 293.

φικατίδειον, *twenty-foot road* (?). [IV] Tab. Heracl. II_{23,44} (com.) ἀπὸ δὲ τῷ φικατιδείῳ τὰν ἐς ποταμὸν τὸν Ἀκιριν γὰν ποτιγενομένην, etc. This word occurs in close connection with φικατίπεδον, which has apparently about the same meaning, though an attempt to differentiate is made in Insc. Jurid. Gr., p. 215, n. 1.

φισοδαμιωργός, *having same rights as δημιουργός*. [V] Elis 1153₄ = Ol. 11 φισοπρόξενον (empty space) φισοδαμιωργόν.

φοίκω, *from the house*. [V] Delph. BCH. 1895, 1 ff., C₂₃ μήτε πριάμενο[ν] μήτε φοίκω. See Ahrens, DD., p. 374, for adverbs in -ω. This is undoubtedly a genuine ablative. Cf. Solmsen, Rh. M. 51, 303; Meyer, p. 485.

ἑρρητάω, *promise*. [IV] Cypr. (Edal.) 60₁₄ ἐρρητάσατο βασιλεὺς καὶ ἀπτόλις δοφέναι —, l. 4 εὐερρητάσατο. Hoffmann, GD. I, p. 219, thinks this is a derivative from Cypr. ρρήτα, 60₂₈. Cf. Meister, GD. II, p. 245. But ρρήτα : ρήτρα = ῥόπτων : ῥόπτρον, θρέπτα : θρέπτρα, etc. Cf. Schulze, Berl. Phil. Woch. 1890, 1503; Meyer, § 301. ῥητάω is rather to be taken as an independent formation in -τ-ά-ω. Cf. Arg. ἀφρήτευε.

ζευγῶχος, *driver of a cart drawn by yoked animals*. Hermonie 3385₇₋₉ ζευγώχων.

ἡμιολίζω, *pay original amount increased by one-half*. [VI] Elis 1151₈ = Ol. 16 = Roberts 298. αἰ δὲ μὴ συναλλύ[οιτο —, τὸ χρέος κ' ἡ]μιολίζοι ἀ πόλις τοῖ Δι Ὀλυνπίοι, etc. The above reading is according to Blass and is accepted by Roberts and Dittenberger. Blass compares ἡμιολιασμός = τὸ ἡμιόλιον δοῦναι, Harpocration. Dittenberger, l. c., further compares ἐφ' ἑμιολίοι, CIGS. I, 1739₁₇. He thinks it doubtful whether τοῖ Δι Ὀλυνπίοι, etc., belongs to ἡμιολίζοι or is independent.

ἡμιρρηναία, **ἡμιρρήνιον**, *hybrid animal*. [V] Delph. BCH. 1895, 1 ff., D₃₃₋₃₅ [Τ]ὰ δὲ [Φ]ά[ν]ατος ἐπέδωκε τῇ θυγατρὶ Βουζύγαι, τὰ ἡμιρρ[ῆ]ναια (HEMIPP. NIA) κῆκτᾶς δυωδεκαίδος χίμαιραν καὶ τῆμιρ[ῆ]ναιᾶν δάρματα. Homolle explains as a compound of ἡμι and ῥήν similar to ἡμίονος. Cf. ἀρήν, πολύρρην, also Hesych. ῥήνες· ἄρνες. πρόβατα and ῥήνεα· πρόβατα, οἶα.

ἡμιτύεκτος = ἡμίεκτος. Crete (Eleuthera), Comp. 200, τριώδελοντῶ [ῆ] (μ)ιτυέκτω. ἡμιτυ for ἡμισυ. L. & S. cite ἡμισύτριπτον, Kum. ἡμισυνάρχης, ἡμισυνάρχιον. Cf. Baunack, Berl. Phil. Woch. 1887, 57.¹ For ἡμιτύ-: ἡμισύ see Meyer, § 268, end.

ἡχοῖ, *where*. [IV] Oropus, Bechtel 18₁₆ = CIGS. I, 235 ἡχοῖ ἐκάστοις αἱ δίκαι ἐν τοῖς νόμοις εἴρηται, ἐντοῦθα γινέσθων. Cf. Hom. ἦχι. See Smyth, p. 612; Meyer, p. 454; Kühner-Blass II, p. 311, n. 7 (end).

¹ Baunack thinks *φ* is to be expected in -φεκτος as in *φέξ*. He explains its omission as due either to the similarity of the letters *F* and *E*, or to a feeling that *υ* alone was sufficient. The latter supposition seems the more probable. Cf. Comp. 194, 195, where *φ* alone is written ὤφτο, ἀφτόνς, and in other Cretan inscriptions we find αὔφτ- for αὐτ-.

θεᾷροδοκίᾱ, *office of* θεαροδόκος. [III] Elis 1172₃ = Ol. 39 τῷ πατρὶ θεαροδοκίαν διαδέδεκται; Tenos, Brit. Mus. 373₁ = CIG. 2329 καὶ τὴν θεαροδοκίαν τῶν Δηλίων.

θεᾷροδόκος, *person who receives the* θεωροί. [IV] Epid. K. 273 καὶ θεαροδόκον τοῦ Ἀσκληπιοῦ; Hermione 3386 καταστᾶσαι δὲ καὶ θεαροδόκον, 3387. 3388; Elis 1172₂, τοὶ λοιποὶ θεαροδόκοι; Mylasa, CIG. 2670₁₄, τῶν θεαροδόκων; Crete, Rev. arch. XII, 396 θεα[ρ]οδόκος; Aetol. 1413_{21,28} θεωροδόκους. θεωρ- occurs also in 1424, an inscription found at Ceos which contains an agreement between the Aetolians and the inhabitants of Ceos. Inscriptions 1425, '27, '28 show θεωρ-. Cf. Meyer, p. 86, n. 2.

Θεοδαΐσια = Διονύσια. Aeol. 272₁₄, Θεο|δαΐσια; Crete, CIG. 2554 I₃₁ ἐν Θεοδαισίοις παραγγέλλουντες. Cf. Hesych. Θεοδαισῖος. Διόνυσος. Θεοδαισῖος occurs as the name of a Cretan month.

θεοδαισίᾱ, *distribution at the* Θεοδαΐσια. Aeol. 272₁, τ|ὰν θεοδαισίαν διέδωκεν τοῖς μὲν βολ[λάοις].

θηγανείτᾱς, *suitable for a whetstone* (?). Hermione 3247 = IG. Sic. et It. 317 τοῦ λίθου τοῦ θηγανείτα. See note, l. c., which compares ἀμμίτης, πυρίτης, χαλκίτης; Kühner-Blass II, 284.

θιγάνᾱ, *covering*. [V] Delph. 1895, C₃₉ ἔναγος ἔστω ἥεντε καὶ ἡὰ [θ]ιγάνᾱ ποτθέθῃ. Homolle's reading is [σ]ιγ'ἀναποτθέθῃ. The objections to this are discussed under ἔναγος. Homolle admits them plainly on page 50, but, after discussing other possibilities, thinks that the reading indicated is the least difficult. But a derivative θιγάνᾱ, *covering*, from θιγ- as στεφάνῃ from στεφ-, στεγάνῃ from στεγ-, would not seem an unreasonable assumption. There are glosses of Hesychius, too, which should be considered. θίγωνος· κιβωτοῦ; θίβωνος· κιβωτος; θίβῃ· πλεκτόν τι κιβωτοειδές; θίβῃν· θήκην, etc. Homolle cites these, l. c., p. 51, and thinks that a word θίγα, θιγάνᾱ might be assumed from the glosses, though he finally rejects this assumption in favor of the reading given.

θίνος = θείος. [V] Gort. Law-code X₄₂ τὰ θίνα καὶ τὰ ἀνθρώπινα, Comp. 184₁, 188₆ τὰ θίνα; Caer. 132₃₃ καὶ πεδέχεν θίνων καὶ ἀνθρωπίνων. See Meyer, p. 110, n. 2, who says that θίνος, θίνος, is to be explained from θίος and is formed after the analogy of θείνος. But as Solmsen, KZ. 32, 536, shows, ἐνθινον occurs in

inscriptions from Hierapytna, and in that dialect *θεός* is found, not *θίος*. He thinks that probably *θίνος* replaces *θεῖος* by analogy with *ἀνθρώπινος* on account of its frequent use in the formula *καὶ θεῖα καὶ ἀνθρώπινα*. The *θείνος* which occurs in an inscription from Allaria, Cauer¹ 39₁₀, he explains by the full proportion *ἄνθρωπος : θεός = ἀνθρώπινος : θείνος*.

Θοιναρμόστρια, *president of a feast* (fem.). [I] And.₃₂ *εἶπεν ἃ θοιναρμόστρια ἃ εἰς Δάματρος καὶ αἱ ὑποθοιναρμόστρια αἱ ἐμβεβακύναι*, etc.; Lac. CIG. 1439, 1446, 1451, *θυναρμόστρια* 1435, 1436 (late).

θυᾱφόρος, *participating in the sacrifice* (official). Cos 3636₃₂ *θυαφόρῳ δὲ τοῦ σκέλεος* -- [διδ]οται ἀκρίσχιον. Cf. *θυηπόλος* CIA. III, 1337 et al. This official is named next after the *ἱερεὺς*.

θυγατροποιᾶ, *adoption of daughter*. [II] Rhodes, IG. Ins. 115, 818, *κατὰ θυγατροποιάν*; Halicarnassus, Quest. de l'histoire de l'art., p. 133; *θυγατροποιᾶ* Rhodes 646; Rayet, Ann. de l'assoc. pour ét. Gr. 1875, 319; Ross, Tagebuch, cited by Keil, Rh. M. 20, 537; Selivanov, Mitth. 1891, 122 ff., who notes the above citations and also Thessalian *υποποιάν* from Lolling, Preuss. Akad. d. W. 1887, 570 *Πτολεμαίου τοῦ Ὀπλόνου καθ' υποποιάν δὲ Νικάρχου*.

θυηχοὺς, *sacrificer, priest*. [IV] CIA. 322 τῷ βωμῷ τῷ τοῦ *θυηχοῦ*, 324 *παρὰ τὸ [ν θ]υηχοῦ βωμό[ν]*.

θυμελοποιᾶι (-ποιοι), *building commissioners in charge of the tholos*. [IV] Epid. K. 242_{119·134·137·139}. See Mitth. 1895, 33 ff. Cf. discussion under *ἐγδοτήρ*. Similar compounds are *θεατροποιᾶι*, *ναοποιᾶι*. There is considerable variation of declension in this inscription. See Keil, Mitth. 1895, 440.

θύρωσις, *preparation of the doors*. [IV] Epid. 3325, A₃₈ = K. 241₃₈ *Ἀρχέστρατος ἔλ[ε]το θύρωσιν τοῦ ἐργαστηρίου*. See Baunack, Aus Epid., p. 76, where *θύρωσις* is explained as the *Anbringung der Thüren*; in the index *Anfertigung* is used. It seems probable that both are included.

θύρωτον, *jamb of the door*. [IV] Epid. 3325₃₁₄ *Κλεινῶν θυρώτων λευκώσιος*, l. 305 *θυρώτων* (ΘΥΡΩΤΟΙΝ) *φορᾶς Ἀρισταίωι*, where Baunack would supply *λευκώσιος*. See Aus Epid., p. 78.

θωάζω, *inflict penalty*. [VI] Elis 1156₁ = Ol. 7 = Roberts 296 βοίκα θωάδ(δ)οι (ΘΟΑΔΟΙ) καὶ κοθάρσι τελείαι. CIA. II. 841₁₄ ἀν δὲ ἐλεύθερος εἶ, θωάσει αὐτὸν ὁ ἱερὺ[ς] μετὰ τοῦ δημάρχου πεντηήκοντα δραχμαῖς. For discussion see **θώιον**.

θωάω, *inflict penalty*. [V] CIA. IV, 1, p. 139, ll. 8–10 ἐ[ξ][εῖ]-ναι θωᾶν (ΘΟΑΝ) [μέ]χρι τριῶν ὀβελῶν τοῖσι ταμ[ίασι].

θωέω, *inflict penalty*. [V] Delph. BCH. 1895, 1 ff., D₁₈ αἰ δέ τι τούτων παρβάλλοιτο τῶν γεγραμμένων, θωεόντων τοί τε δαμοργοὶ καὶ τοὶ ἄλλοι πάντες λαβυάδαι, πρᾶσσόντων δὲ τοὶ πεντεκαίδεκα.

θωάσις, *fine*. [V] Delph. BCH. 1895, 1 ff., D₁₈ αἰ δέ κα ἀμφιλέγηι τᾶς θωάσιος, ἐξομόσας τὸν νό[μιμ]ον ἡόρκον λελύσθω.

θώιον, *fine*. [V] Locris 1479₁ = CIGS. III, 333, Τὸν πρόξενον, αἰ ψευδέα προξενεοὶ διπλεῖ οἱ θάω' ἔστω. Cf. Bechtel, l. c., for the various readings of these last words.

The meaning of all these words is clear in so far, that it has to do with a *fine* or *penalty*. In the Elean inscription, however, there is doubt whether the verb is factitive or not. Meister, GD. II, p. 22, translates by *büssen*, also Dittenberger, l. c.; Comparetti, JHS. II, 373, likewise considers the word intransitive and equivalent in meaning to *atone*, or, connecting a Cyrillian gloss *θθή δὲ λέγεται ἡ θυσία, sacrifice*; but, as Bücheler, Rh. M. 36, 621, clearly shows, τὸν θεαρὸν would indicate that this verb is transitive. Brand, Hermes 21, 312, boldly and wrongly changes to *θωάζει*, i. e., *sacrum facere*. Keil, Hermes 31, 513 ff., defines by *bestrafen*, and thinks the subject "der Richter." This seems to be implied in what follows. αἰ δέ τις πὰρ τὸ γράφος δικά(δ)δοι, ἀτελής κ' εἴη ἂ δικά ἂ δέ κα φράτρα ἂ δαμοσία τελεία εἴη δικά(δ)δωσα. The other verbs are so clearly transitive that one would more naturally assume the same for this, but the inscription is obscure, so that an absolute decision cannot be made.

I have transcribed **θωάζω**, although there is no direct evidence for the *ω* except the derivative **θωάσις**. The only form, however, which certainly shows *Ο* in the inscriptions is the Attic **θωάσει**, as the Elean inscription does not differentiate the vowels. Outside this verb *Ω* is consistently used in the inscriptions as it is in the literary tradition for the word *ἁθώιον*. The only apparent

exceptions are the Attic ΘΑΟΝ and ΘΟΑ, but neither of these inscriptions has Ω. The ο in Attic *θοάσει* is probably due to secondary shortening. Cf. Blass-Kühner I, p. 172, and Nachträge, p. 641.

Baunaek, SGDI. 1746, thinks that the forms which have -τ- arise from the adjective; *θω-ι-άζειν* from *θώ-ι-ος* as *προτεράζω* from *πρότερος*. Cf. also Keil, l. c. The noun *θωά* apparently lost -ι- early, as it is found without in an inscription dating 411 B. C. Cf. Meisterhans, p. 52. *θωάω*, *θωέω* would seem to be from the noun. The *θωιάσις* of the carefully written Delphian inscription would indicate that the verb *θωάζω* originally had -ι-. Dittenberger, CIGS. III, 333, reads *θωήστω*, but his reasons for rejecting *θώι(α)* do not seem conclusive.

ιαρομάος, sacred official. [VII] Elis 1147₂ = Ol. 1 = Roberts 290 *ι]αρομάοι αἱ μὰ πεν . . .*, 1150 = Ol. 10 = R. 297 *γνώμαν τῶ<ρ> ι[αρ]ομάω<ς>* (I. . OMAO) *τῶλυνπῖαι*, 1154₁ = Ol. 4 = R. 295 *γνώμα δέ κ' εἴη τιαρομάω*. Cf. Hesych. *ιέρομας· τῶν ιερῶν ἐπιμελούμενος*.

ιερᾶπόλος, *chief priest*. [II] Acarn. 1379 = CIGS. III, 513 *ἐπὶ ἱεραπόλου τοῖ Ἀπόλλωνι τοῖ Ἀκτίοι Θευδότου*, 1380_{3,11} *ἐπ' ἱεραπόλου*.

ιεροθυτεῖον, *place for sacrifice* (?). Rhodes (Lindus), IG. Ins. 846, 847, 848, 849, 853 *σίτησις ἐν ἱεροθυτεῖω*. Cf. *ιεροθυτέω*, *ιεροθύτης*.

ιεροσαλπιστής = *ιεροσαλπικτής*. Rheg., IG. Sic. et It. 617. The form *σαλπιστής* is found in CIA. 1285 and CIGS. I, 3197, also in late writers. It is evidently a later formation from *σαλπίζω*, due to confusion with dental stems in -ίζω.

ιεροπαρέκτης, sacred official. Rheg., IG. Sic. et It. 617, 621. This word is probably to be connected with *παρέχω*, *furnish*, *provide*.

ιεροφόρος, sacred officer of minor rank. [II] Acarn. 1389 = CIGS. III, 486. This title follows *αὐλητάς* and precedes *μάγειρος*. Plutarch uses *ιεραφόρος* of the one who carries the sacred utensils.

ικμάω, *strike*, *wound*. [IV] Cypr. 60₃ *τὼς ἀ(ν)θρώπως τὼς ἰ(ν) τᾷ μάχαι ἱκαμένως*. Denominative from **ικμή* with the

same root as Lat. *ico*, Gr. (Hesych.) *ικτέα· ἀκόντιον*. Cf. Ahrens, Philol. 35, 36 ff., who first suggested this derivation. See also Hoffmann, GD. I, p. 70; Meister, GD. II, p. 150.

ἰμάσκω = *ἰμάσσω* (?). [VI] Elis 1152_{7,8} = Ol. 2 = Roberts 292 *αἱ ζ[έ] τις τὸν αἰτιαθέντα ζικαιῶν ἰμάσκει, ἐν τῷ ξεκαμναίαι κ' ἐνέχο[ιτ]ο, αἱ φειζῶς ἰμάσκει*. It would seem that this reading must be accepted¹ notwithstanding the difficulty of its interpretation, which makes it necessary to assume, as Dittenberger says, that *αἱ φειζῶς* does not refer to *ἰμάσκει*, but, as is very possible, implies knowledge of the fact that the person is under sentence. Another Elean verb which shows the suffix *-σκω* is *πάσχω* 1152.

ἱναλίνω, *write upon*. [IV] Cypr. (Edal.) 60₂₆ *ιδὲ τὰ(ν) δάλτον τὰ(ν)δε, τὰ φέπια τάδε, ἱναλαλισμένα βασιλεὺς κὰς ἁ πτόλις κατέθιαν ἰ(ν) τὰ(ν) θιὸν τὰν Ἀθάναν τὰν περ' Ἡδάλιον*. Cf. Hesych. *ἀλειπ(τ)ήριον· γραφεῖον. Κύπριοι*. See Hoffmann, GD. I, p. 72; Meister, GD. II, pp. 210, 278.

ἱμμενφής, *blameworthy, impious*. [V] Mant. BCH. 1892, 570_{23*28*}.

ἱμμονφος, *blameworthy, condemned*. [V] Mant. BCH. 1892, 570₃₄. These words occur in the same inscription and in similar phrases. I cite the occurrences together, using Danielsson's transcription. *Eranos* II, 8 ff., l. 22 *ἱλαον ἦναι, εἰ δ' ἀλάξει [δ] ἑατοὶ κατῶννυ, ἱμμενφές ἦν[αι]*, l. 28 *ἱμμενφὲ[ς] ἦναι κα[τὸ] χρηστήριον· εἰ δὲ μὴ, ἱλα[ον] ἦναι*, l. 33 *κὰς μὴ προσσθαγενὲς τὸ φέρ[ον] τὸ τότ' ΕΕ οὕτως ἱμμονφον ὀλ[έσθαι]*. *εἰ δὲ προσσθαγενὲς τὸ φέργ[ον] κὰς μὴ φονής, ἱλαον ἦναι*. *ἱμμενφές* was first read by Homolle, BCH. 1892, 590, and explained as the opposite of *ἀμμεφής*. This is generally accepted. *ἱμμονφον* was read by Dareste, BCH. 1893, 202, and also by Bréal, Rev. d. Phil. 1893, 159. It is accepted by Danielsson, l. c., p. 37, and given as an alternative by Baunack, Ber. d. sächs. G. d. W. 1893, 104, though he prefers *ἰν μόνφον*, which Keil also reads, Gött. Nachr. 1895, 369. The context would seem to imply similar words in these phrases, both of which occur in direct contrast with *ἱλαον ἦναι*. It does not, however, seem

¹ Bergk, Rh. M. 38, 536 f., assumes *ἰλλάσκει*, but this has not met with general acceptance.

necessary to take ἵμνονφος with Dareste and Bréal as identical in meaning with ἵμνεμφής. It should rather be taken with Danielsson as slightly differentiated, in that it is personal and therefore stronger than the impersonal ἵμνεμφές. Or even the adjective ἵμνονφον may be taken, as Baunack would take the phrase ἰν μόνφον, to denote the result of ἵμνεμφές ἦναι, i. e., *condemnation to death*. ὁλ[έσθαι] is the most satisfactory completion which has been suggested, and the whole phrase would then be translated, *thus condemned he shall perish*.

ἰνφορβισμός, *act of seizing*. [IV] Arcad., Hoffmann, G.D. I, p. 23, no. 29, εἰ δ' ἂν καταλλάσση ἰνφορβισμόν ἦναι. See following word.

ἰνφορβίω, *confine for unlawful grazing*. [IV] Arcad., Hoffmann, G.D. I, p. 23, no. 29 = BCH. 1889, 281 ff. 1. 3 τὸν ἱερομνάμονα ἰνφορβιέν· εἰ δ' ἂν λευτὸν μὴ ἰνφορβίῃ ἑκοστὸν δαρχμὰς ὀφλὲν ἰν δᾶμον καὶ κάταρφον ἦναι. 1. 6 τὰ δ' ἀνασκηθέα ἰνφορβιέν, 1. 10 εἰ δ' ἂν ἰν τοῖ περιχώροι, ἰνφορβιέν, 1. 14 τὸ μὲν μέζον πρόβατον δαρχμὰν ὀφλὲν, τὸ δὲ μείον ἰνφορβιέν. Cf. 1. 2 εἰ δ' ἂν καταλλάσση ἰνφορβισμόν ἦναι, and Hesych. ἐμφόρβιον.¹ τελώνημα.

Bérard, BCH. 1889, 289, translates by *saisir* and *saisie*, arguing that throughout the inscription the words are contrasted with νέμεν and should mean the opposite of free pasture. He derives from φορβεία, *bridle, halter*, defining ἰνφορβισμός as the action of attaching and “putting in pound.” Meister, Ber. d. sächs. G. d. W. 1889, 71, derives from φερβ-, φορβ- translating *füttern, auffüttern*. Danielsson, Epigr., p. 35, thinks that Bérard’s interpretation is very probable, and adds that the animal may have been prevented from further grazing either by confinement or by so fastening his head that he could not graze. Hoffmann, G.D. I, p. 173, connects with Lith. *brizgi-las*, *halter*, and O. Bulg. *brūzda* (for *brūzġja) original stem *bhr̥sgī-*, which would become *φορσβι-*φορβι-. Solmsen, KZ. 34, 440, criticises this connection, with justice, on the ground that the analysis of the Slav. form is false, hence the vowel relationship of the Lith. word is not sufficiently

¹ A reasonably certain correction of ἐμφόρβων. See Solmsen, KZ. 34, 440, note.

clear to make it the basis of a derivation. Solmsen rests his own explanation on the Hesychian gloss given above, ἐμφόρβιον· τελωνημα, comparing for the form, ἐνοίκιον, ἐλλιμένιον, ἐννόμιον. Then to ἐλλιμένιον we have the verb ἐλλιμενίζω; cf. Hesych. ἐνλιμενίζειν· τελωνίζειν τὰ ἀπὸ λιμένων καὶ θαλάσσης. From such an analogy he thinks the assumption of a verb ἰνφορβίεν and a resulting ἰνφορβίζω, whence ἰνφορβισμός, is not difficult. The meaning would be then *tax for grazing*.

Whatever word is used as the starting point, there is no question that the root is φερβ- φορβ-, which makes derivatives meaning *pasturage, grazing*, and the like. Since the meaning of this verb is specialized in both φορβεία, *halter*, and ἐμφόρβιον, *tax*, the meaning of the word in this inscription is probably to be determined rather by its suitability to the context than by the meaning of a particular derivative. The fact that ἐμφόρβιον contains the same preposition as ἰνφορβίω, ἰνφορβισμός would not of itself be decisive. Meister's *auffüttern* does not seem reasonable. *To tax for grazing, a tax for grazing*, suits the context very well until we come to l. 14, where it would read, "the larger animal shall pay a drachma, the smaller, the hieromnemon shall tax." If ἰνφορβίεν means *tax* in this place, it presumably designates a fixed and known amount; but in the very next passage we find the same penalty for the larger animal, while the smaller animals are to pay an obol. There is only one difference in the two passages; the latter is the law concerning animals destined for the sacrifice. Of these animals ἰνφορβίεν or ἰνφορβισμόν ἦναι is never used. It would seem, then, that these words denote action which will prevent unlawful grazing, not applied to the sacred animals or to the larger animals of the traveler, though to both large and small which belong to the priest whose home is in Alea. Neglect to enforce this law would result in desecration of the sacred lands, hence the severe penalty, § 1. I am inclined to think the meaning here is some sort of confinement from which the animals of the priest could be released upon payment of money. If the smaller animals of the traveler should not be released, the hardship would not be very great.

ἱρών, *township, territory of the town*. [IV] Cyp. (Edal.) 60 A₈ τᾶ (ζᾶι) ἰ(ν) τῷ ἱρώνι. Cf. τὸ(ν) χῶρον τὸν ἰ(ν) τῷ ἔλει I. 9. The above is the interpretation of Deecke, Curt. Stud. VII. p. 249. He connects with a Semitic loan-word 'ir, *city*, which is Hebrew-Assyrian, but unfortunately not Phoenician. ἱρών is not a derivative of ἱερ-, as ἱερ- or ἱερ- occurs several times in Cyprian with no variant ἱρ-. Ahrens, Philol. 35, 42, assumes a noun ῥών, *Raum*, with no connection in Greek. Meister, GD. II, p. 151, accepts ἱρων, but Hoffmann, GD. I, p. 70, rejects it, though he offers no substitute.

ἰσχέγαον, *retaining earth* (?). [IV] Delph. BCH. 1896, 198 ff., I_{7.11} ἰσχεγάου—. Cf. p. 211. Homolle compares ἰσχύθυρον. Compounds with ἔχε- are very common.¹ Keil, Hermes 32, 419, note, says that it can hardly mean a support for embankment on account of its early mention in the account. One would think rather of a kind of mortar or a special kind of sealing earth.

κα(δ)δᾶλέομαι, *violate, make of no effect*. [VI] Elis 1149 = Ol. 9 = Roberts 291 τάλαντον κ' ἀργύρῳ ἀποτίνοιαν τοῖ Δι' Ὀλυμπίοι τοῖ κα(δ)δαλήμενοι (ΚΑΔΑΛΕΜΕΝΟΙ) λατρεῖόμενοι. αἱ δέ τιρ τὰ γράφεα ταῖ κα(δ)δαλέοιτο — ἐνέχοιτο τοῖνταντ' ἐγράμ(μ)ένοι. This is a new compound, though δαλέομαι is a Homeric word. For the form of the participle (-ημενος) see Meyer, § 523, note.

κάδδιχος, *measure of quantity*. [IV] Tab. Heracl. I_{52.151} (com.). Cf. Hesych. κάδδιχον. ἡμίεκτον, ἡ μέτρον.

καθέσιμον, *payment of money*. [200/189] CIA. II, 444₁₁, 445₁₁, 446₁₂ ἔδωκεν δὲ καὶ τῇ βουλῇ καθέσιμον [δρ]αχμὰς ΧΗΗ, καὶ τοῖς πρυτάνεσιν εἰς θυσίαν H. From καθήμι. Kumanudis defines as *senatorial pay*, or payment for some other public expense (χορηγία), such as installation of the βουλή. Köhler also thinks it means *senatorial pay*.

καλλιέρησις, *auspicious sacrifice*. [V] CIA. I, 55, καὶ ἀργυρίου εἰς καλλιέρησιν (ΚΑΛΛΙΕΡΕΞΙΝ). The context is incomplete, but the word is probably to be defined as above. Cf. Hesych. καλλιέρημα· θυσία εὐπρόσδεκτος.

¹ Cf. also Aeolic Οἰσεῖλα, Hoffmann, GD. II, p. 66, no. 90₁, beside the common compounds with φερε-.

καλλιτέρως = *κάλλιον*. [VI] Elis 1156₄ = Ol. 7 = Roberts 296 ὅτι δοκέει καλλιτέρως (ΚΑΛΙΤΕΡΟΣ) ἔχην πο(τ)ὸν θ(ε)όν —. Cf. Homeric *λαίτερος* and modern Greek *καλλιτέρος*. Meyer, p. 492, includes this among analogical formations. See Wackernagel, *Vermischte Beiträge zur gr. Sprachkunde* (1897), p. 11, on the extension of *ι* in place of the regular suffix, before the second member of bahuvrīhi compounds and also before suffixes in derivatives. *-ίτερος*, *-ίτατος* are not found in Attic.

κάμπτρα, *small box, receptacle for the holy books*. [I] And., τὰν δὲ κάμπτραν καὶ τὰ βιβλία. See Sauppe, *Ausgewählte Schriften*, p. 270. Cf. the use of Delphian *ζύγαστρον*.

καπναύγης, a minor official. Rhég. IG. Sic. et It. 617₅, 618. Dittenberger, l. c., thinks the meaning of this word is not clear, but refers to the words of Cyril (cf. Julian, p. 198) ἐκ τῶν θυσίων εἰς ἀέρα διάττοντας πολυπραγμονοῦντες καπνοῦς. It follows σπον-δαύλης in the list of officials and precedes μάγισος.

καρνεονίκας, *victorious at the Karneia* (?). [I] Lac. M. 56₁₀. This word occurs in a list of petty officials for the feast. Δαμοκράτης χρυσωτάς, Φιλωνίδας Φιλωνίδα καρνεονείκας, Ἀριστόπολις Δαμοχάριςος κατὰ νόμον, etc.

καρπολογεῖω = *καρπολογέω*. [II] Cos 3632₂₉ θνόντωι δὲ καὶ τοῖ καρπολογεύντες τῶι Ποτειδάνι —.

καρταῖπος, τὸ, used of *large cattle*. [V] Gort. Law-code IV₃₆ καὶ τὰ πρόβατα καὶ τὰ καρτα[ί]ποδα; Comp. 152, I₁₃₋₁₇ αἱ δέ κα σὺς καρταῖπος παρώσει ἢ κατασκήνη, τὸν τε σὺν ἐπὶ τῶι πᾶσσαι ἡμην ὦ κ' ἦι τὸ καρταῖπος, καὶ τὸ . . ; Mus. Ital. II, 678 II_{36.9} = Ins. Jurid. Gr., p. 398. αἴ κα τὸ καρτα[ί]πος. καρταῖπος αἱ πρίατο κ' ἀπόδομεν λέοι —. I. 9 [καρ]ταιπό[δος] — τὸ καρταῖπος. Cf. *κραταῖπος*, used by Pindar as a substantive, *bull*. The last inscription cited dates from the fourth century and shows H = ε̅ and Ω; hence it determines the form of this word. For similar compounds, cf. Meyer, § 77; Kühner-Blass I, p. 541. But this seems to be the first example of an accusative singular neuter in *-πος*.

κασσηρατόριν, *hunt, chase*. Lac. M. 57, 58 οἱ Νεικηφόρου νει-κάντερ κασσηρατόριν μῶαν καὶ λῶαν Ἀρτέμιδι βωρθέα ἀνέθηκαν.

For the development of meaning Keil cites Hesych. *καταλαβείς· πάσσαλοι*. The covering of the ὀρθοστάται, which is indicated in the Cretan inscription, also sustains the upper wall (Hermes 17, 569), as in Epidaurus it will support the σάκος which is not yet in position. See Mitth. 1895, 88.

καταλυμακόω, *cover with stones*. [IV] Tab. Heracl. I₅₀, ὥς μὴ καταλυμακωθῆς ἀδηλωθείη καθὼς τοὶ ἔμπροσθα ὄροι. Cf. Hesych. *λύμακες· πέτραι*.

κατάμαστρος, *answerable to the μαστρός*. [II] Delph., Ditt. Syll. 233₂₁ εἰ δέ τις τούτων τι ποιῆσαι ἢ ἄρχων ἢ ἰδιώτας κατάμαστρος ἔστω. See ὑπόμαστρος, μαστρός (below).

κατανκτηρίᾱ, *fastening for doors*. [329/8] CIA. IV, 834b, col. II₂ μοχλοὶ ταῖς κατανκτηρίαις παλαιοὶ κατεχρήσθησαν. Cf. ἀγκτήρ and ἀγκητιριάζω, which are, however, used chiefly as medical terms.

καταξύλωσις, *provision of wood for use in building*. [IV] Epid. K. 242₁₃₀ Δείνωνι καταξύλώσιος.

κάταρφος, *accursed*. [IV] Arcad., Hoffmann, GD. I, p. 23, no. 29 εἰ δ' ἂν λευτὸν μὴ ἰνφορβίη — — κάταρφον ἦναι. See ἰνφορβίω for discussion of this passage.

κατασκευῶ = κατασκευάζω. [II] Thera. Cauer 148 H₂₅; Delph. 1874_{26,28}. With loss of -υ- 1928₈ κατασκευώσεται, 1938₂₁ κατεσκευώσται. Cf. note to the last citation.

κατεγγυεύω = κατεγγυάω. [I] And.₇₁ κατεγγυεύσας. Cf. ἐγγυεύω.

κατθυτά, *sacrifice*. [VI] Elis 1151_{6,12} = Ol. 16 = Roberts 298, 1152 = Ol. 2 = Roberts 292, 1157₄ = Ol. 3 ἀποτίνοι κα(τ)θυταῖς τοῖ Ζι' Ὀλυμπίοι, and similar expressions.

κατοίκιος, *belonging to the house*. [II] Delph. 2141₂₃ με[ριξ]-ἀντων τὰ κατοικία πάντα. κατοικία, *village, dwelling*, is used by Polyb., Plut., etc.

κῆρυα, *sacrifice, burnt offering*. [380] Delph. (Amphyctionic decree), Cauer 204₃₄ θύεν ἐν Ἀνεμαίαις τρικτεῦαν κῆρυα. [τ]ῷ (Ἀπόλλωνι), τρικτεῦαν κην . . . I also place here, with some hesitation, Lac. M. 59₄ = LeB.-F. 162b₄ ἐπὶ πατρονόμῳ Γοργίππῳ (τῷ Γοργίππῳ) νεικάρ κεάυαν Ἀρτέμιτι βωρσεά ἀνέσκηκε. Böckh would explain the Delphian word as an adjective connected with the

Hesychian glosses *κήια* and *κεῖα· καθάρματα*, translating *καθαρτηρίαν*. Prellwitz, BB. XVII, 167, considers *τρικτεῦαν* for **τρικτεῖαν* the adjective, and *κῆναν* a substantive from **κηναν*, root *κεῖν* : *καίω*. The strong form is seen in Hom. *ἔκηα, κηώδης*. There may be a middle form in Hesych. *κεάσαι· σχίσαι, καῦσαι*. In this form we find the connection with the Laconian word, which Baunack, Rh. M. 38, 297, separates into *κε* AYAN. He then assumes either a stonecutter's mistake or that A is a ligature for AA, and reads *λαῦαν*, interpreting as an equivalent to Lac. *λοαν*, M. 57. But this is very doubtful. Unfortunately these inscriptions are from Fourmont's notes, and no great stress can be laid on their accuracy. The meaning *sacrifice, burnt offering*, would suit well in the Laconian inscription. It would be taken then as the object of *ἀνέσχηκε*.

κλαῖγω = *κλείω*. [I] And.₉₄ *ὅπως κατασκευασ[θ]ῇντι θησαυροὶ λίθινοι δύο κλαικτοί*. See Meyer, p. 294, note. Cf. *ποτικλαῖγω*.

κλαϊκοφόρος = *κλειδοῦχος*. Epid. K. 245 *Ἡρώος κλαϊκοφόρου*. This is an inscription on an architrave. Though this word seems clear, the meaning of the whole is obscure.

κλισμάκιον, *small ladder*. [356/5] CIA. IV, 682c₂₈. This word occurs in a list of various articles for the temple.

κλώστās, minor Laconian official. [I] Lac. M. 56₂₁ = LeB.-F. 163a. The word stands in the list after *καρνεονείκας* and before *π[α]ιανίας*. It is evidently a derivative of *κλώθω*. Cf. *κλωστός*, *κλωστήρ*, which, however, means *spindle*. Cf. also Etym. Mag. 1417 *κατάκλωθες* and *κλώθειν γὰρ τὸ νήθειν· ὅθεν καὶ κλώστης, παρὰ τὸν κλώσω μέλλοντα καὶ κλωστήρ*.

κοιακτήρ, minor Laconian official. [I] Lac. M. 55a₂₂ = LeB.-F. 163b,c, 163d (*κοακτήρ*). Cf. Hesych. *κοιάζω· ἐνεχυράζω* and *κοῖον· ἐνέχυρον*. The word occurs in the following series: *κάρυκες, μάντις, αὐλητάς, γραμματεῖς, τὸν σὶν φέρων, ἐπιγράφων, κοιακτήρ, μάγειρος*. It is too low in the list for us to think of *κοῖης, priest* and the word should rather be explained by the Hesychian glosses. Cf. Gortynian *ἐν-κοιωτάς*. This *κοιακτήρ* is probably the official in charge of the amounts deposited, perhaps for the expenses of the feast itself.

κονδύλωτον (?), *small ornament*. [V] CIA. IV, 652b₁₀ χρυσίδες τρεῖς καὶ [κονδύλωτον ἔν, στέφανος θάλλου. From κόνδυλος.

κονιᾶτήρ = *κονιατής* (?). [IV] Epid. 3325₂₅₁ = Epid. K. 241 Ἀντιφίλωι κονιατήρι παρδείχμάτων. Cf. Hesych. *κονιαταί· ἀσβεστήριοι καὶ οἱ χρῆσται* and Suid. *οἱ τοὺς τοίχους παραχρίοντες*. See Kavv., l. c., who says that the *παρδείχματα* are the models of the ornaments for the decoration of the temple.

κόριλλα, *infant girl*. [Late.] Boeot. 635, 963, 965. Cf. CIGS. I, 713-722, 2901, 3516. This word is taken by Meister as a proper name. Dittenberger, however, in a note to 690, l. c., suggests that it is rather a diminutive of *κόρη*. This seems very probable. Cf. *παίλλος*.

κοτυλέος, *containing a κοτύλη*. Cos 3637₂ = PH. 38 ἐλαί[ον] τέτορες κοτυλέαι, 3638₁₂ = PH. 39 μέλιτος τέτορες κοτυλέαι. *κοτυλέα*, an abbreviation for *χύτρα κοτυλέα*. Cf. Bechtel, note to 3637.

κραδευτά, *article of temple property*. [356/5] CIA. IV, 682c₂₀ κ[ρ]αδευταί π[έντε].

κτοῖνᾱ, *a division of territory in Rhodes*. [III] Rhodes. IG. Ins. 694 τὰς κτοῖνας τὰς Καμυρέων, 736 ἐν τῇ κτοῖνᾱ, 978 (Roman period). ὁ δ' ἄμος ὁ Καρπαθιοπο[λιτῶν καὶ] ἡ κτοῖνᾱ ἡ Ποτιδαέ[ων], 1033 ἡ κτοῖνᾱ ἡ Ποτι[δαι]έων—. Cf. Hesych. *κτύναι ἢ κτοῖναι· χωρήσεις προγονικῶν ἱερείων. ἢ δῆμος μεμερισμένος*. For full discussion of the *κτοῖνᾱ* see Holleaux and Diehl, BCH. 1885, 115; Gilbert II, pp. 181, 307. *κτοῖνᾱ* among the Rhodians corresponds to *κόμη* in Coreyra, Leos, and Lampsacus, *δῆμος* in Aegina, Miletus Cos, and Calymna. Members of the same *κτοῖνᾱ* came together as a religious association. They held assemblies, τὸ κοινὸν τῆς κτοῖνας, and voted decrees in honor of certain men. This division existed throughout Rhodes and the Rhodian colonies on the continent. Cf. 694 τὰς ἐν τῇ νάσῳ καὶ τὰς ἐν τῇ ἀπείρῳ. They lasted until a late period, as is shown by *πτοῖνας* in BCH. 1885, 261. Cf. Ditt. Syll. 305, n. 2. From *κτίζω*. Kretschmer, KZ. 33, 272, would connect *πτοῖνᾱ*. But cf. *ὀπτίλλος* and references.

κτοινᾶτάς, *member of the κτοῖνᾱ*. [III] Rhodes. IG. Ins. 694₁₄ ἐγ δὲ ταυτῶν τῶν κτοινᾶν ἀποδεικνύειν τοὺς κτοινάτας μᾶστρον ἐν τῷ ἱερῷ τῷ ἀγιωτάτῳ.

κυκλίστρια, *dancer* (?). CIA. II. 4112 Σαννὸ χρηστή; ἀγαθὴ κυκλίστρια. Kumanudis, Ἀττικῆς ἐπιγραφαὶ ἐπιτύμβιοι 3292, reports that the two lines are far apart, with a vacant space between, where probably there was formerly a picture of the woman, which would make this word clear. He also cites Mod. Gr. ἀνατσιουκλίζω, which is used of some part of the weaving process. κυκλίζω = κυκλέω, κυκλόω is quoted in the Thesaurus as a rare verb.

κυμερέω, *guide, direct*. Cypr. 68, θεοῖς κυμερῆναι πά(ν)τα, τὰ ἄ(ν)θρωποι φρονέοι· χαίρετε. Hoffmann reads Θεῶι, otherwise the same. See GD. I. p. 212, where κυμερνήτης, Etym. M. 543. 2, is cited as Aeolic. Hoffmann thinks the stem κυβερ- is from the strong form κυμερ- and the β due to κυβρ- (from κυμρ-) by analogy. Cf. Blass-Kühner, Gr. Gr. I, p. 155, Meyer, p. 252. J. Schmidt, Sonanten-Theorie, p. 27, n. 1, takes *κυμρνᾶν to be a word of the vulgar speech. From this resulted *κυβρνᾶν, though written κυβερνᾶν either from want of a sign ρ or by comparison with κυμερ-. Otherwise Osthoff, IF. VI, 13f., who, comparing Skr. *kūb-ara-*, Lith. *kumb-ra-s*, concludes with Curtius that κυβ- is the older form of the root, beside which there was also a *κυμβ-. He thinks the assumption of Curtius of a development to *κυμμ- and simplification to κυμ- not impossible.

κωποξύστας, *polisher of oars*. [II] Cos 3632₁₇ θυνόντων δὲ [καὶ σ]κανοπαγείσθων τοὶ κωποξύσται τ[ῶ]ι (II)οτ(ε)ιδᾶν καὶ Κῶ —. Bechtel, l. c., cites Theophrast, Hist. plant. 5.1.7, δι' ὃ καὶ τὰς κώπας ξύοντες ἀφαιρεῖν πειρῶνται καθ' ἓνα καὶ ὁμαλῶς.

λαγάζω, *release, let go*. [VII/VI] Crete, Comp. 46 λαγάσαι (no context), Gort. Law-code I₅ λαγάσαι (slave) ἐν ταῖς τρισὶ ἀμέραις, l. 24 τὸν μὲν ἐλεύθερον λαγάσαι, I_{7.9.27.31} λαγάσῃ; cf. also late Gort. ἀπολαγ- (above). These words are undoubtedly to be explained by the Hesychian gloss λαγάσσαι· ἀφείναι.

λαγαίω = λαγάζω. [VI] Crete, Comp. 148, τὸν κσένιον κοσμὸν μὴ λαγαίεν.

λατρεῖόω, *consecrate*. [VII/VI] Elis 1149₇ = Ol. 9 = Roberts 291 τάλαντον κ' ἀργύρῳ ἀποτίνοιαν τοῖ Δι' Ὀλυμπίοι τοὶ καθαλήμενοι λατρεῖόμενον (ΛΑΤΡΕΙΟΜΕΝΟΝ). Elis 1117 = Ol. 1 = Roberts

290 Ζι Ὀλυμπίοι λατρα[ιώμενον . . .]. From λατρείος as οἰκειόω from οἰκείος. Cf. Dittenberger and Roberts, ll. cc.

λειτορεύω, *act as priest*. [II] Thess. 1329, λειτορεύοντος τοῦ Ἀσκ[λ]απιοῦ Ἀντιμάχοι Φιλίου νεῖοι, Hoffmann, GD. II, no. 4 λειτορεύσαντα, no. 19, λειτορ(εύο)ντος. Cf. Hesych. λείτεραι· ἰέρειαι, λείτορες· ἰέρειαι. Hesychius also has the glosses λητήρες· λήττειται; ἀλήτωρ, which indicate that the ει is simply the Thessalian development of η, not original ει. Cf. Hoffmann, GD. II, p. 328.

λειώλης, *accursed*. [VII] Rhodes. IG. Ins. 737. Ζεὺ(δ) δέ νυν ὅστις πημαῖνοι λειώλη θείη. Cf. Hesych. λεώλης· τελείως ἐξώλης. λεώλεθρος· παντελῶς ἐξωλεθρευμένος. This was first read correctly by Wackernagel, Mitth. 1891, 243, who says: "Auf λειώλη führte mich eine Bemerkung F. Dümmler's, der die Trennung in ein Synonym von ἐξώλης u. θείη verlangte; (cf. Hesych., etc.—) sowie wegen des ει in der ersten Silbe, λείως bei Archilochus, Fr. 112."

λευτόν, *offending* (animal)? [IV] Tegea. Hoffmann, GD. I, p. 23, no. 29, εἰ δ' ἂν λευτόν (ΛΕΥΤΟΝ) μὴ ἰνφορβίῃ. As Danielsson, Epigraphica, p. 37, shows, the word may be a present participle in the nominative agreeing with the subject, i. e., the hieromnemon, or it may be an adjective in the accusative denoting the animal, object of ἰνφορβίῃ, or an adverb which, as Danielsson remarks, seems less likely. Solmsen, KZ. 34, 447, puts aside Meister's translation, *losgelassenes*, and Hoffmann's *böses Tier*, the latter assuming a root which he connects with O. B. *lūtū*, Gk. λύσσα. Solmsen then discusses Danielsson's suggestion that the word may be a present participle from a root connected with German *liederlich*, *lotter*, Ags. *lýpre*, *elend*, *schlecht*, Russ. *lytát*, *sich herumtreiben*, Serv. *lutati*, and translates finally by *dolo malo*. But Solmsen translates ἰνφορβίῃ by *Weidegebühre eintreiben*. Cf. ἰνφορβίῃ. Considering both words, I take λευτόν, with some hesitation, as a neuter noun in the accusative denoting the offending animal.

λίθιος = λίθινος. [III] Thess. 345_{21,44} ἐν στάλλας λιθίας. 1332₂ [ἐν σταλλαν λι]θίαν. Lobeck, Phryn., p. 124, cites ὀρθρινός· ὀρθριος. Cf. also Lebadaean ἀγριελάινος, CIGS. I, 3073₁₃₈: Attic ἀγριέλαιος.

λιποτελέω, *leave unpaid taxes*. [V] Locris 1478₁₅ = CIGS. III, 334 *hóssotis ka λιποτελέη* (ΛΙΠΟΤΕΛΕΕΙ).

λίσσός, *petition, request*. [III] Drerus, Cauer 121, C₂₉ *αἱ δὲ λίσσος εἴη ἀγγραψάντων ἐς Δελφίνιον* —. From *λίσσομαι*. Cf. Hesych. *λίσσους· δεομένους*.

λιτροπώλης, *seller of λίτρον (= νίτρον)*. [IV] CIA. III, Add. 834c₂₁.

λῶαν, *discus (?)*. [I] Lac. M. 57 = LeB.-F. 162a *νεικάαντερ κασσηρατόριν μῶαν καὶ λῶαν*. M. 59 is incomplete, but probably contains the same expression. Baunack's reading and interpretation, Rh. M. 38, 295, are probably correct. He assumes a dialectic variation of *λαῦαν* (cf. *ῶτῶ* for *αὐτῶ* in the same inscription) from *λαφ-αν* = *lâan*, comparing Lac. *Λαναγήτας* and Arg. *Λαυδῖκα*. In the Homeric poems *lâs* is frequently used for a stone hurled by the warrior (cf. Il. III, 80, IV, 521, and elsewhere), and in the Od. VIII, 192, it is used of the *δίσκος*. It seems quite probable that this inscription records a triple victory.

λωτίς, *undergarment, tunic (?)*. [380] Delph. Amphictyonic decree, Cauer 204₂₆ = CIA. II, 545 *λωτίς. ἁ λωτίς ἀμφ* (with space for about forty letters). Ahrens misread this word as *δῶτίς*. Kretschmer, KZ. 30, 57³, thinks it a derivative from *λη-*, translating *Beschluss* = *βούλησις*. But Danielsson, IF. IV, 164ff., argues that this meaning would involve a restoration which would be too long for the space. He suggests *λω-* as seen in *λῶμα*, *λῶπη*, *λῶπος*, etc. It would be similar in form to other nouns denoting articles of dress, as *ἀπληγίς*, *διπληγίς*, *διπλοῖς*, etc.

μάλινος, *made of fiber from μαλιναθάλλη*. Boeot. 714₆ = CIGS. I, 2421 *χιτῶνα μάλινον κοριδίῳ παρπόρφυρον*. Cf. Dittenberger, who quotes Theophr., Hist. plant. IV, 8, 12, *ἐν δὲ τοῖς ἀμμώδεσι χωρίοις, ἃ ἔστιν οὐ πόρρω τοῦ ποταμοῦ, φύεται κατὰ γῆς ὃ καλεῖται μαλιναθάλλη*. Doubtless the fiber of this plant was used for making cloth. Theophrastus, however, describes it only as an excellent food for grazing animals.

μανάσιος, *Elean measure*. [V] Elis 1168₅ = Ol. 18 = Roberts 300 *φάρην κριθᾶν μανασίως* (ΜΑΝΑΞΙΟΣ) *δύο καὶ ξίκατι*. Cf. Hesych. *μνασίον· μέτρον τι διμέδιμον*.: Epiph. de mens. et pond.

II, 178 *μνάσις τοίνυν παρὰ Κυπρίοις μετρεῖται καὶ παρ' ἄλλοις ἔνθεσιν*. For the first vowel compare *Σαλαμώνια* (= *Σαλμώνη*) of the same inscription; further Meyer, p. 162.

μαστράα, *revision, audit* (of accounts). [VI] Elis 1152₆ = Ol. 2 = Roberts 292. αὶ ζε μῆνποι ζίφνιον ἀποτινέτω ἐν μαστράαι. Cf. Hesych. *μαστράαι*· αἱ τῶν ἀρχόντων εὐθυναί. See Dittenberger, l. c., who says the word is for **μαστρεία*, *a* for *ε* as in *κατιαραύσειε*, *λατραί*[ω]μεν 1147₇. He thinks the loss of *ι* between vowels should occasion no trouble in Elean, since there are so many anomalous writings in this dialect. *μαστρεία* would be a regular formation from *μαστρός*.

μασχαλιαῖα, a sort of *corner block*. [V] CIA. I, 322₃₈ *μασχαλιαῖα μῆκος τετράπους, πλάτος τρίπους, πάχος τριῶν ἡμιποδίων*.

μέρεια = *μερίς*. [IV] Tab. Heracl. I₁₈₊₂₂₊₂₈ (com.) ἐν ταῦτα τῇ μερείᾳ. Cf. Hesych. *μέρεια*· φυλῆς μέρος ἐκ δέκα τρι(ακ)άδων συνεστός. The word is used in the same sentence with *μερίς* and apparently with no specialization of meaning.

μερισμός, *division, portion*. [I] Ephesus, Ditt. Syll. 344₁₈ τοὺς δὲ γενομένους — *μερισμοὺς*. l. 20 τοὺς ὄρους τῶμ μερισμῶν, l. 23.

μέσποδι, *until*. [214] Thess. 345₁₃ *μέσποδί κε οὖν καὶ ἕτερος ἐπινοείσουνμεν ἅγιος τοῖ —*. See Meyer, p. 40; J. Schmidt, *Plur.*, p. 245. Notwithstanding Schmidt's arguments, it seems fairly certain that we have in this word, as in *πεδά*, a variation of the stem found in *πούς*. For the use of this and similar words see the section on synonyms.

μεστ', μεττ', *until*. [V] Gort. Law-code IX₄₈ τῶ μείονος μεττ' ἐς τὸ δεκάσστηρον δ[ύ]ο; Arcad. 1222₃₀ *μεστ' ἂν ἀφῆ[τοι] τὰ ἔργα τὰ πλέονα*. Cf. preceding. See Brugmann I, p. 742; J. Schmidt, *Plur.*, p. 351.

μεύς = *μήν, μείς, μής*. [VI] Elis 1151₁₅ = Ol. 16 = Roberts 298. This is a new analogical formation *μεύς* : *μηνός* = *Ζεύς* : *Ζηνός*. See Solmsen, *KZ.* 29, 62; Schulze, *Berl. Phil. Woch.* 1890, 1404; Meyer, pp. 37, 408.

μηδαμεί = *μηδαμοῦ*. [V] Delph. BCH. 1895, 1 ff., C₃₅. Cf. *τηνεί* C₄₇, *χαμεί* D₄₈.

μικκιχίδδομαι = **μικίζομαι**. [I] Lac. M. 58 βοναγὸρ μικκιχίδδο-
μένων. Cf. Bachmann, *Anecd.* 2, p. 355 παρὰ Λακεδαιμονίοις ἐν
τῷ πρώτῳ ἐναυτῷ ὁ παῖς ῥωβίδας καλεῖται, τῷ δευτέρῳ προμικιζόμενος,
τῷ τρίτῳ μικιζόμενος —.

μωλέω, *contest, bring suit*. [VII] Gort. Comp. 1–2 ὁ κα πάθημι
μωλέν (ΜΟΛΕΝ), 146 V, 151 (Law-code) I₁₄ αἱ δέ κα μωλήμι
(ΜΟΛΕΙ) ὁ μὲν ἐλεύθε[ρ]ον ὁ δ[ὲ] δ[ω]λον, ll. 17, 49, V₄₄ (com.).
Cf. ἀνπιμωλέω, ἀπομωλέω, ἀντίμωλος, ἀμωλεῖ, ἐπιμωλέω. Hesych.
μ[ω]λεῖ· μάχεται. καὶ ἀντιμωλία δίκη, εἰς ἣν οἱ ἀντίδικοι παραγίνον-
ται; μωλήσεται· μαχήσεται. See Baunack, *Insc. v. Gort.*, p. 63;
Comparetti, l. c., p. 140. The latter says that the word is cer-
tainly to be transcribed with -ω-, notwithstanding the form ἐπερο-
μόλιος which is found in Suidas, Zonaras, etc. It is then to be
directly connected with the Homeric μῶλος. This explanation of
the word is generally accepted, but compare Bücheler u. Zitelmann,
Das Recht v. Gort., p. 14, where it is taken from the root μολ-,
losgehen auf etwas.

ναεύω, *seek refuge in a temple*. [V] Gort. Law-code I_{39,42} αἱ
δέ κα ναεύημι ὁ δῶλος —. Comp. 152 IV₈ τὸν δὲ φοικέα τὸν ἐπιδιόμε-
νον μὴ ἀπόδοθαι μήτε ναεύοντα —. Cf. Hesych. ναύω· λίσσομαι.
ίκετεύω. See also ἀπονάφω and ναόω.

ναῶω, *bring into a temple*. Cret. Mus. It. III, p. 637₁₆ ναω-
σάντων δ' ὁ κόσμος κατ' ἑκαστον ἐ(νι)αυτὸν [τὰν ἀγέ]λαν —. 1. 24
αἱ δὲ μὴ ναῶσαιεν τὰν ἀγέλαν ἀποτ[ει]σ[άντων] ὁ κόσμος.

ναῦσθλον, *passage-money*, ναῦλον. Troiz. 3362₁₃ ἐ|φ[ό]διον
καὶ ναῦσθλον Φιλίσκωι. Cf. Hesych. ναῦσθλον· ναῦλον. See
Töpffer, *Mith.* 1891, 417.

ναῦσσον, *tax on sea-traffic*. [II] Cos 3632, ὁ τὰν ὠνὰν ἐωνη-
μένος ναύσσου ἔξω, etc. 1. 2 θυόνται δὲ καὶ τοὶ ἐωημέροισι ὠνὰν ναύσ-
σου ἄρτων, κάπων κατ(ὰ) [ταῦ]τό; Ion. 108b καὶ τοῖσιν Αἰσιήπου
παισιν καὶ πρυτανεῖον δέδοται παρὲξ NAY : ΠΤΟ. This
last word was first explained by J. Töpffer, *Mith.* 1891, 418. He
discusses the Coan word and infers from this Cyzicus inscrip-
tion that the traffic by sea was regulated by the state, which
exactd a prescribed tax. Wackernagel, *Rh. M.* 48, 299, pronounces
this “höchst scharfsinnig” and further discusses the result of this

identification, p. 300; the -σσ- of the loan *ναῦσσον* is to be compared with the -σσ- of Ἀλικαρνασσός Πανύασσις, not with -σσ- in *πρήσσω*. It is not then a derivative from *ναῦς*, but a Carian loan-word meaning *tribute, tax*. So also Meyer, p. 369, note, and Keil, *Hermes* 29, 270.

ναυτιλείον, *place for sailors*. [189/167] Cos 3632₁₁ ἐπὶ ναυτιλείοι. This word is taken by Bechtel, l. c., as dative of *ναυτιλείον* with loss of *ι* as in Ἀλεξανδρεῖαν. For this meaning of the suffix -είον he compares ἀρχεῖον, διδασκαλείον.

νεφώστατος, *last*. Cyp. 59₂ τῶν ἐπαγομενῶν τῷ πε(μ)φαιμένων *νεφωστάτας*. There is no doubt as to the meaning of this word, but its formation is open to question. Meister, *GD*. II, pp. 147, 245, would see a compound of *νεφο-* and *στατός*, comparing *νεοκατάστατος*, *νεόσυντος*. Deecke-Siegismund, *Curt. Stud.* VII, p. 237, and Ahrens, *Philol.* 35, 77, take it as a superlative of *νέος*. This would be an irregular formation, but it might be easily due to analogy with stems in -ες and -ις. Hoffmann, *GD*. I, p. 275, suggests the reading taken above, and derives from *νεφωτ-*. He compares *νέωτα*, *νεώσσω*, and for the form in -*τατος* from an adverb—*κατώτατος*, *όπίστατος*. This would dispose of the phonetic difficulty in Ahrens' suggestion, and seems to be preferable to the assumption of a compound.

ξενοδίκας, *judge of cases in which strangers are concerned* [V] Locris 1479₁₀ = CIGS. III, 333 αἵ κ' ἀνδιχάζονται τοὶ ξενοδίκαι —; Phocis 1539a₃₃ μὴ ἔστω δὲ ἐπάναγ[κ]ες λειτουργεῖν τοὺς Μεδεωνίους ἐν Στίρι τὰς ἀρχάς, ὅσοι γεγέννηται ἐν Μεδεῶνι ἀρχοντες, ξενοδίκαι, πακτῆρες, etc. Cf. Roberts, p. 357.

ξοάνιον, *small image*. Anaphe 3430₁₂ [ό]πεῖ ὁ βωμὸς τοῦ Κτησίον καὶ τὸ ξοάνιον.

ξύλοπώλης, *wood-seller*. [III (?)] CIA. II, Add. 834c_{17,35}. Cf. Hesych. *συρμιστήρ*· ξυλοπώλης.

ὀδελονόμος, *official of Troizene*. [III] Troiz. 3364b₁₂ ὀδελον[ό]μοι Κλεωνίδας Κλει[σ]θέναος, etc.

οῖη, *village*. [IV] Ion., Bechtel 183₄₄ = BCH. 1879, 244 ff. πόλιν καὶ τὴν οῖην, 201₂₇ (no context). Cf. Hesych. οἰατῶν· *κωμητῶν*, οἶα γὰρ αἱ κῶμαι; Herodian I, 302₉ Οἶα, ἡ κώμη; also Attic

Οα, "Ωα, the name of a deme of the tribe of Pandionis; "Οη (Οιήθεν), a deme of Oineus. See Smyth, *Ionic Dialects*, p. 21, note. The Chian inscription in which this word occurs, Bechtel 183, is Hellenistic, with traces of the local dialect. Cf. ἐνηλάσιον, αἶδαςμος, etc.

όλοκαύτησις, *holocaust*. [III] Epid. K. 244_{1,12,15} εἰς τὴν ὀλοκαύτησιν. Cf. Hesych. ὀλοκαύτωμα· ὅλον πυρὶ καθαγιζόμενον. This inscription, with the exception of three words, is written in the Attic dialect.

ὀμάλιξις = ὀμαλισμός. [IV] Arg. BCH. 1893, 116₁, τῶι σπρώματι καὶ ὀμαλίξις τοῦ χ[ωρίου].

ὀμοστέγέω, *live under the same roof*. Cnid. 3540 ἐμοὶ δὲ ἦ<η> ὅσια καὶ ἐλεύθερα ὀμόσπεγησάση. This occurs in an imprecation against a slanderer. From ὀμόσπεγος.

ὀμωμότας, *one who takes the oath with another*. [VII/VI] Crete. Comp. 12-13. (without context) οἱ ὀμωμόται (OMOMOTAI); 203_{1,3} (Lyttus.) Ο|ΜΟΜΟΤΑΞ (without context). See Insc. Jurid. Gr., p. 434.

ὄναιος, *profitable*. Thess. (found at Dodona) 1559 Κλεούτα(ς) asks the oracle αἶ ἐστι αὐτοῖ προβατεύοντι (ὄ)ναιον καὶ ὠφέλιμον. Cf. Hesych. ὄναιον· ἄρειον. From ὀνίνημι.

ὀνάλα = ἀνάλωμα. [III] Thess. 345_{23,45} καὶ τὰν ὀνάλαν κίσκε γινύειται ἐν τάνε δόμεν. ὀνάλουμα occurs in 361A₁₃, B₂₅. ὄ(ν)αλον, 1332₂₀ = Hoffmann. GD. II, p. 15, no. 7₂₀, is doubtful, as the text is incomplete. From ἀναλίσκω.

ὀνημάξιον, *donkey carriage*. Cos PH. 36a, ἀνέθηκε [δὲ] καὶ τοὺς ξενῶνας τοὺς ἐν τῷ κάπῳ καὶ τὰ ὀνημάξια —.

ὅπι, *generalizing particle*. [IV] Cyp. 60₂₉ (Edal.) ὅπι σίς κε τὰς φρήτας τάσδε λύση, etc. Cf. Brugmann, Gr. Gr., p. 54, note, who takes -π- for -τ- by analogy. Meister, GD. II, p. 154, reads with Curtius (Stud. VII, p. 256) ὅφι σίς κε, *wo (in welchem Punkte) immer einer*. He compares ὅθι, Lat. *ubi*; Hoffmann, GD. I, p. 73, takes as ὅπνι, setting up the equation ὅπι : ὅπνι = πλιθί : πλιθυί. The word seems to be rather generalizing in use than temporal.

ὅπνι, *where*. [V] Gort. Law-code IV₁₅ ὅπνι ἐπελεύση —. See Meyer, pp. 202, 395; Brugmann I, pp. 185, 595.

ὄπυς, *where*. Rhodes 1568, (found at Dodona). ὄπυς κα δοκῇ σύμφορον ἔμειν. For full treatment of these forms see J. Schmidt, KZ. 32, 394 ff. Cf. Boisacq, DD., pp. 76, 77.

ὀπυστός, *wedlock*. [VII/VI] Gort. Comp. 18 αἰ μή ρ' ὀπυστυῖ (without context). Comparetti thinks this is a derivative from ὀπνίω, formed in the same way as ἀμφαντυῖ, from ἀμφαίνω. He would, however, consider the latter an adverb, although it is rather to be taken as a substantive. For the σ cf. ὠπυσμένος. See Solmsen, KZ. 29, 113; Kühner-Blass II, p. 503.

ὀρκυνεῖον, *place for keeping or curing tunnies* (ὄρκυνοι). Ion. Bechtel 240₁₁ καὶ τὴν θάλασσαν ὄπου τὸ ὀρκυνεῖον. See Ditt. Syll. 6, n. 12; Newton, Essays, p. 428.

ὀρκωμότας, *juror, judge*. [V] Locris 1479 B₁₇ = CIGS. III, 333 δαμιωργῶς ηελέσται τὼς ἠορκωμότας (HOPKOMOTAS) ἀριστίνδαν, τὰν πεντορκίαν ὁμόσαντας. Cf. Poll. I, 39 ὀρκωμοτέω — ὀρκωμότας.

ὀρφανοδικαστάς, *dicast who has oversight of orphans*. [V] Gort. Law-code XII₂₃ ταῖς πατραιώκοις, αἶ κα μὴ ἴωντι ὀρφανοδικασταί, ἃς κ' ἄνθρωποι ἴωντι χρῆθαι κατὰ τὰ ἐγράμμ(ε)να.

ὀσπρεύω, *plant with beans*. [300] CIA. II, 600₂₃ σ[π]ερεῖ δὲ τῆς γῆς σίτῳ τ[ή]ν ἡμίσειαν, τῆς δὲ ἀργοῦ ὀσπρεύσει ὀπό[ση]ν ἂν βούληται. ὀσπριον occurs on a Coan inscription 3632₁₅.

οὐροφύλαξ, *official having to do with boundaries*. [V] Ion. Bechtel. 174a₁₇ πρηξάντων δ' οὐροφύλακες · ἦν δὲ μὴ πρήξουσιν, αὐτοὶ ὀφειλόντων, πρηξάντων δ' οἱ πεντεκαίδεκα τοὺς οὐροφύλακας.

παί, *generalizing particle*. [IV] Cypr. (Edal.) 60₁₂ ἰδέ παι; Coreyra 3206₁₂₇ ἦ καταχρήσαιτο ἄλλαι παι —.

παιᾶνίας, *name of official*. [I] Lac. M. 55b₅₁. From παιάν.

παῖλλος, *infant boy*. Boeot. CIGS. I, 699, 709, 2900, 3118, 3515. Cf. SGDI. 643, 698. This word occurs alone, and Meister writes it as a proper name, but Dittenberger, l. c., 690, thinks παῖλλος and κοριλλὰ are rather to be taken as diminutives. They occur only on grave inscriptions and may be, as Dittenberger suggests, used of children who died before the time of naming.

πάματοφαγέω, *confiscate*. [V] Locris 1478₁₁ = CIGS. III, 334 ἄτιμον εἶμεν καὶ χρήματα παματοφαγεῖσται.

παμωχέω, *possess*. [IV] Tab. Heracl. I₁₄ τὸν Κωνέας ὁ Δίωτος ἐπαμώχη, I₁₀₈ τὰ Φιντίας ὁ Κρατίνω παμωχεῖ. Cf. Hesych. παμωχιῶν· κεκτημένος; παμῶχος· ὁ κύριος.

πανάζωστοι, *whole body of ἄζωστοι*. [III] Drerus, Cauer 121₁₀ τὰδε ὠμόσαν ἀγελάοι πανάζωστοι. For full discussion of this term see Danielsson, *Epigraphica*, pp. 1 ff. He concludes that it is a word similar in form and meaning to *παναχαιοί*, *πανέλληνες* and means ἀγελάοι (= ἄζωστοί) πάντες. He then takes up the meaning of ἄζωστοί. It does not signify unarmed, but rather having the equipment which belongs to the oldest ephebes who have not yet come to the full rights of manhood. It is uncertain whether the form is original ἄ-ζωστος or for *ἄνζωστος = ἀνάζωστος. Cf. Danielsson, l. c., p. 12, note. See ἀγελάος.

παντοβαρής, *very grievous, oppressive*. [II] Acarn. CIGS. III, 489 ὁ παντοβαρής λάβε μ' Ἄιδης (metrical inscription).

πανώνιος, *with all salable products*. [IV] Cypr. 60₁₀ δυφάνοι νυ — τὸν χῶρον — καὶ τὰ τρέχυνια τὰ ἐπιόντα πάντα ἔχεν πανώνιον — ἀτελῆν. l. 22 πανωνίος (acc. pl.). See Hoffmann, *GD. I*, pp. 71, 155, who would explain as compound of παν + ὄνιος, deriving the latter from ὀνίνημι and translating by *nützlich*. Cf. Meister. *GD. II*, p. 225. Solmsen, *KZ.* 32, 288, gives a full discussion with derivation and explanation as above.

παραμαξεύω, *drive aside from*. [IV] Arcad. (Teg.), Hoffmann I, p. 23, no. 29₂₃ εἰ κ' ἂν παραμαξεύῃ θύσθην τὰς κελε[ύθ]ω τὰς κακειμέναν κατ' Ἀλέαν, etc. Cf. Danielsson, *Epigraphica*, p. 56.

πάραξ, *sacrificial cake*. [I] Thera Cauer 148 F₃ καὶ ἄρτον καὶ πάρακα καὶ ὀψάρια —. Hesych. βάραξ· φύραμα στρογγύλον ἀφ' οὗ αἱ μάζαι γίνονται; βήραξ· μάζα μεγάλη; βήρηκες· μάζαι ὀρθαί. οἱ δὲ ἀπλῶς μάζας, ἄλλοι μάζας ἄνωθεν κέρατα ἐχούσας. Confusion between surd and sonant is not so common in labials as in dentals, but compare πιστάκια : βιστάκια Eust. Hom. 1210₁₂ and the Phocian βρυτανευόντων for πρυτανευόντων, *BCH.* 1887. 324. See Ahrens II, p. 584; Meyer, p. 273.

παραπιτνῶω, *let fall around*. [346/5] Ion. 220. ἦντιν[α] τῇ θεῷ παραπιτνῶσι.

παραπροστάτᾱς, *assistant presiding officer*. [211] Agrig. Cauer 199, = IG. Sic. et It. 952, ἐπὶ ἱεροθῦτα Νυμφοδώρου τοῦ Φιλωνος. παραπροστά(τα) τᾱς βουλᾱς. Cauer reads παραπροστα-(τούσας).

παρεντυγχάνω, *happen to be near*. [II] Delph. 1716 κύριος ἔστω ὁ παρεντυγών.

παρετάζω = ἐξετάζω. [IV] Arcad., Hoffmann, GD. I. p. 23, no. 29₂₀ εἰ μὴ παρηεταξαμένος τὸς πεντήκοντα ἢ τὸς τριακοσίος., 1222₂, ὅτινι ἄμ μὴ οἱ ἀλιαστα[ί] παρετάξωσι ομοθυμαδὸν πάντες, etc. Cf. Hesych. παρήτασεν· ἐξήτασεν. See Danielsson, Epigr., p. 53.

παρκάλις, *removal of crating*. [IV] Epid. K. 242 παρκάλιστος τῶν λίθων ἐπὶ λιμένι. See διακάλις.

πασσυνδιάζω, *assemble, convene*. [2 B. C./14 A. D.] Aeol. 311, πασσυνδιάσαντος. Cf. Hesych. πανσυνδίη. ὁμοῦ πάντες.

πάστᾱς, *owner*. [VI] Gort. Law-code II₃₂ τοῦ δὲ δώλου τῶι πάσται ἀντὶ μαιτύρων δυὼν. II₄₃, III₅₄, IV_{2·5·20·22}. Comp. 152 I₁₆, 184₃, 171₁₀(?). From πᾱ- in πᾱμα, etc. For suffix compare θύστας· ὁ ἱερεὺς παρὰ Κρησί. Hesych. See Baunack, Ins. v. Gort., p. 75.

πατριαστί, *according to paternal descent*. [230] Cos. 3705₃₂ = RH. 367 εἰ δὲ μὴ, ἀπογραφέσθων αὐτοί, ἐπεὶ κα παραγένονται, ἐν τριμήνῳ τὸ ὄνομα πατριαστί ποτὶ τὸς ναποίας. From πατριάζω. For similar adverbs, ὀνομαστί, etc., see Blass-Kühner II, p. 303.

παύστωρ = πανστήρ. [II] Epid. 3340, IV₅₀ (Isyllus) τὸν νόσων παύστορα. This word is used of Aesculapius.

πεδίσκᾱ, *anklet*. [II] Boeot. CIGS. I, 2420₂₇ χειριπέδας κῆ πεδίσκας ἀργουρίας. Dim. of πέδη. This word occurs in a list of ornaments in the temple.

πειθῶ = πείθω. [III] Boeot. 488_{55·116} ἐπίθωσαν, ἐπίθωσε. It is uncertain whether these forms are to be taken as representing πειθῶ or πιθῶ, but the former seems somewhat more probable.

πενθημίγυος, *land containing five semijugera*. [IV] Tab. Heracl. II_{21·3}, ἀλλὰ πενθημίγυον μόνον κατελείπετο ἐκ τῶν δυὼν τριγύων.

πεντᾶμαριτεύω, *perform five days' sacrifice*. [V] Delph. BCH. 1895, 1 ff., D₁₆ καῖκα πενταμαριτεύων τύχηι. This clause occurs in a passage discussed under ἄλεκχος. The word is similar in form to μεσιτεύω, πολιτεύω, etc., hence *πενταμαρίτᾱς is to be assumed, which, as Keil says, Hermes 31, 512, would imply *hold office lasting five days*, rather than *perform a sacrifice on the fifth day*. Homolle, l. c., p. 25, offers both suggestions. The -ap- is to be taken with Keil as dialectic and not due to derivation from ἄμαρ.

πεντορκιά, *oath of the five gods*. [V] Locris 1479₁₇ = CIGS. III, 333 τὰν πεντορκίαν ὁμόσαντες. The above is the interpretation given by Kirchhoff.

περιβολιβόω, *surround with lead*. [III] Rhodes, IG. Ins. 694₁₀ = Ditt. Syll. 305 καὶ στᾶσαι (τὰν στάλαν) ἐν τῷ ἱερῷ τᾶς Ἀθάνας καὶ περιβολιβῶσαι ὡς ἔχηι ὡς ἰσχυρότατα καὶ κάλλιστα. See βόλιμος.

περιχύτρισμα, *space dug down around a tree*. [344/3] CIA. II, 1055₁₁ καὶ μύκητας καταλιπεῖν μὴ ἔλαττον ἢ (π)αλα(σ)τιαίους ἐν τοῖς περιχυτρίσμασιν. Cf. χύτρα, χυτρίνος.

περιστεμματόω, *wreathe around*. [I] And.₃₆ ἐν ᾧ ἂν τόπω περιστεμματώσωντι οἱ ἱεροί—.

περτῖ = πρὸς. Pam. 1260 δαμοργίσωσα περτέδωκ' εἰς ἐρεμνὶ καὶ πυλῶνα ἀργύρου μνᾶς φέικατι; 1261 (same use). Cf. Gort. πορτί, Ep. προτί. One cannot help the conviction that these words are to be taken together, notwithstanding the fact that Brugmann, in his latest edition, I, p. 436, still considers them different formations. Meister, G.D. I, p. 44, cites an Aeol. πρές from a late grammarian. It would seem that ablaut change and mixture between two of the forms gave rise to the four forms cited. Brugmann also still connects directly with the Umbrian form. For this comparison see Buck, Vocalismus, p. 71. Cf. also Meyer, p. 63.

πετρών, *rocky, stony place*. [III] Rhodes, Cauer 179b_{29·30} ἀπὸ δὲ τούτου ἀναβαίνουσι ποτὶ τὸν πετρῶνα ἄλλον ὅρον ἐπεκολάψαμεν εἰς τὸν πετρῶνα· ἀπὸ δὲ τούτου ἐν τῷ πετρῶνι —.

πήποκα = πώποτε. [V] Lac. M. 27₇ νικάῃας ταυτὰ ἡᾱτ' ο[ὕ]δῃς πήποκα (ΠΕΠΟΚΑ) τῶν νῦν. See Meyer, p. 484; Ahrens, DD. II, p. 363.

πίσσασις, *sealing with pitch*. [IV] Epid. 3325 B = K. 241₁₃₇.-
 238*247*250*278 **πισσάσιος** τοῦ ἐργαστηρίου and **πισσάσιος** θυρᾶν τοῦ ἐργαστηρίου. This word is the equivalent of Attic **πίττωσις**. See Aus Epid., p. 77.

πλάγος, *side*. [IV] Tab. Heracl. I_{66*74} τὼς μὲν ἐς τὸ ἱαρὸν πλάγος τῷ ἀντόμῳ ἐπιγεγραμμένως, etc.

πλανεῖος, *vagabond*. [II] Mant. BCH. 1896, 119 περὶ τ[ᾶς ἐξ]ώσεως τῶν πλανείων. Cf. note, p. 121. The meaning is somewhat doubtful, but the phrase would seem to refer to the expulsion of vagabonds.

πλήμα (?), *water reservoir*. [I] And.₁₀₆ μήτε [τὸ] πλήμα (ΗΛΕΜΑ) μήτε τοὺς ὀχετοὺς —. This is the reading given by Kumanudis and by Curtius, though the stone shows Η. Cf. Sauppe, Ausgewählte Schriften, p. 282, n. 104; Hesych. **πλήμα**· πλήρωμα.

πλύνιον, *pit holding water used in washing*. Acrae 3246₃₅ θέμ(α) ποτὶ πλυνίους. Another rare diminutive, **φρήτιον** = **φρεάτιον**, occurs in this inscription.

πόθικες (pl.) = **προσήκοντες**. [V] Lac. M. 21b τοὶ (ᾧς) σίστα πόθικες ἀνελόςθω. See Roberts, p. 360; Meister, Ber. d. sächs. G. d. W. 1896, 273. The latter suggests a noun **πόθιξ**: **ποθίkw** = **προίξ**: **προίkw**, although he expresses some doubt as to the genuineness of the form.

ποθόδωμα = **πρόσοδος**. [III] Boeot. 488₁₀ πόρον δ' ἐ[ῖ]μεν ἐν οὗτο ἀπὸ τῶν τᾶς [π]όλιος ποθοδωμάτων πάντ[ων]; Epirus 1339, **ποθοδωμα** γραψαμένου Λυσανία τοῦ Νικολάου Καριώπου περὶ προξενίας Γαίω, etc.

ποῖ = **πρός**. [V] Loeris 1479₁₄ = CIGS. III, 333 **ποῖ** τὸν **φάστον**; Arg. (Epid.) 3339_{3*33*34*15*16*23}, Troiz. 3362_{1*21*27}, Hermione 3385₁₉. It is found in compounds in 3339₁₇; Boeot. 553₁₃, and in the Delph. **Ποιτρόπιος**, name of a month. In origin it is the same as Lett. *pī*, Lith. *apẽ*. Cf. Bezzenberger, BB. VII, 94.

πολιᾱτεύω = **πολιτεύω**. [V] Gort. Law-code IV₃₃ **πολιατεύηι** (ΠΟΛΙΑΤΕΥΕΙ).

πόλιστος = **πλείστος**. [IV] Tab. Heracl. I_{130*}. This word was first explained satisfactorily by Homolle, BCH. 1891, 627.

πορτί = *πρός*. [V] Gort. Law-code V₄₄, VI₅₄, XI₃₀, IX_{30.50}, Comp. 153 II₂₅, and in compound 191₈. See *περτ'*. Cf. Meyer, p. 245.

πός = *πρός*. [IV] Cyp. 60 A_{19.21}; Arcad. 1222₅₄, also in compounds. See Bechtel, BB. X, 287; Kretschmer, KZ. 30, 569. This word is to be taken from *πότης*, not from *ποτί*. Cf. Hoffmann, GD. I, pp. 200, 311.

ποτεξορκίζω, *take an additional oath*. [I] And., τὰς δὲ ἱερὰς ὀρκίζετω ὁ ἱερὺς καὶ οἱ ἱεροὶ — τὸν αὐτὸν ὄρκον καὶ ποτεξορκιζόντω. Πεποιήμαι δὲ, etc.

ποτιδατέομαι, *assign*. [IV] Tab. Heracl. II_{54.101.15} (com.) ποτε-
δασσάμεθα.

ποτικλαίγω, *hem in, border on*. [IV] Tab. Heracl. II₆₉ τὰν τρίταν διαστολὰν ἀφ' ἑκατομπέδω τὰν ποτικλαίγωσαν —. II₁₀₇ φέκτα μερὶς τὸ ἔγγωνον τὸ πὰρ τὰς ἀμπέλως τὸ ποτίκλαιγον —. This is a new formation from the Doric aorist. Cf. *κλαίγω*. See Meyer, p. 294, note.

πράκτιμος, *subject to exaction*. [150–140] Delph. 1686₁₀ πράκτιμοι ἐόντων κατὰ τὸν νόμον τὰς πόλιος. 1694, 1697, and others. For similar expressions see section on synonyms. *πρακτός* is used in the Theran inscription, Cauer 148.

πρεγγευτάς, **πρειγευτάς**, **πρεισγευτάς** = *πρεσβευτής*. (Cret., LeB.-F. 75_{4.16} πρεγγευταί; Cauer 127₈ πρειγευντᾶ; 127₁₁ πρεισγευντᾶν, while in l. 23 πρεσβευταί is found. See Brugmann I, p. 755; also Meyer, p. 184.

πρείγιστος = *πρεσβύτατος*. [V] Gort. Law-code VII₁₈ πρείγιστοι, VII_{23.27} πρειγίστω. Cf. Brugmann I, 510, 595; Meyer, p. 184, note.

πρείων = *πρεσβύτερος*. [VI] Gort. Law-code XII₃₄ ὀπνίεθαι δὲ δυωδεκαφέτια ἢ πρείγωνα.

πρηγιστεύω, *act as πρεσβύς*. [I] Cos 3742 = PH. 117. Bechtel, l. c., compares the relation of *πρη-* to *πρει-* with that of *ῆ* to *εἶ*, which would make *πρη-* identical with the same form in *πρηών*, Att. *πρών*, and *πρει-*, with old Lat. *pri*. Cf. *πρηγιστής*, BCH. 1888, 282.

πρισγύς = *πρεσβύς*. [IV] Boeot. 705₆ πρισγείες.

See Brugmann, Grundriss I, p. 595. These forms are largely due to analogical formations, and nothing certain is known about

the latter part of the word, though probably the same element is to be seen in ἐγγύς, μεσσηγύ(ς), possibly also in Lith. žmogùs, Skr. vanargù. Cf. Brugmann, Ber. sächsl. G. d. W. 1889, 53; Meyer, p. 268.

προάνγρεσις = προαίρεσις. [III] Thess. 361 B₁₁ ἔδοξε τοῦ κοινοῦ τὰς πόλεις [ἐπαινέσθαι] Λίοντα ἐπὶ τῇ προανγρέ[σι]. See ἀγρέω.

προκαυτεύω, burn first. [IV] Cos 3637₁₂ = PH. 38 κα[ί] χο[ί]ρος προκαυτεύεται καὶ προκαρύσσεται καθάπερ τῷ Πολιῇ. This is, according to Paton, the sacrifice indicated in the expression καθαίρεται χοίρωι.

προπραξία, precedence in right of execution. [IV] Aearn. CIGS. III, 442 προνομίαν καὶ προπραξίαν αὐτοῖς καὶ γενεῇ.

προσχάριος, as a thank-offering. [IV] Rhodes, IG. Ins. 791 προσχάριος θυσία.

προτενσίτεύω, be first on the list of σιτηθέντες. [I] Lac. LeB.-F. 281 B. προτενσιτε[ύ]οντος Νικηφόρου.

προτεράσιος = πρότερος. [168] Delph. 1746₄ τὰν προτερασίαν ὦνὰν, etc., 2143₁₀ ἃ δὲ προτερασία ὦνὰ. See Baunack, l. c. This formation is similar to that of δοκιμασία : δοκιμάζω : δόκιμος ; hence we may assume a verb *προτεράζω beside προτερίζω.

προτερείος = προτεραίος. [IV] Tab. Heracl. I₁₀₁ μηνὸς προτερείας.

προχαρής, as a thank-offering. [I] Lac. M. 564₁₂ ἄρτον προχαρέα. Cf. προσχάριος.

προγγυεύω = προεγγυάω. [IV] Tab. Heracl. I₁₅₅ πεπρωγγυευκῆμεν. προεγγυάω is cited in the Thesaurus as a late verb. Cf. κατεγγυεύω.

πρωτοκοσμέω, be chief κόσμος. Crete (Lyttus), BCH. 1889, 61, no. 6₃ τὸν δὲ πρωτοκοσμοῦντα κατ' ἔτος —.

πρωτόκοσμος, chief κόσμος. Crete (Lyttus), Mus. It. III, p. 668 π[ρωτο]κόσμου, p. 669 πρωτοκόσμου.

πτοίνα = κτοίνα. Rhodes, BCH. 1886, 261 τὸ κοινὸν τὰς πτοίνας. Kretschmer, KZ. 33, 272, would take this as a phonetic equivalent of κτοίνα. For discussion and references see ὀπτίλλος (Rare Words).

ράκινος, ragged. [IV] Ion., Bechtel 220₁₈ περίβλημα λίνου ράκινον, l. 25 καταπέτασμα τῆς τραπέζης ράκινον. The Thesaurus gives this word as a gloss in Panneus.

ρόγεύς, *dyer*. [I] Lac. M. 56₂₆. The word occurs in a list of temple officials. Cf. Hesych. **ρόγεύς**· **βαφεύς**. This form, as compared with **ρεγεύς**, **ρήγεύς**, shows the normal ablaut form. Cf. **τοκεύς**, **φορεύς**, **φονεύς**, **φθορεύς**, etc.

ρόγός, *place for storing grain*. [IV] Tab. Heracl. I₁₀₂ ἀπά-
ξοντι (grain) ἐς τὸν δαμόσιον ῥογὸν καὶ παρμετρήσοντι τοῖς σιταγέρ-
ταις —. Cf. Hesych. **ρόγοι**· ὅροι σιτικοί, σιτοβολῶνες; Pollux 9₄₅
ἐν δὲ Μενάνδρου Εὐνούχῳ καὶ σιτοβόλια· ταῦτα δὲ ῥογοὺς Σικελιώται
ὠνόμαζον. Kaibel, IG. Sic. et It. 645, defines by *horrea frumen-*
taria, and thinks the word is of Italic origin. Cf. Meister, Curt.
Stud. IV, p. 442; Jordan, Hermes 15, 13; Meyer, p. 238. In
BB. XIV, 41, Foy discusses this word at some length, giving
modern citations to prove that the word is not originally Italic.
He thinks it is to be taken in the Heracleian Tables to mean *keller-*
artiger Aufbewahrungsort, which would accord with the modern
use of the word.

σαρμεύω, *dig holes or trenches*. [IV] Tab. Heracl. I₁₃₆ οὐδὲ
γαιῶνας θησεῖ παρ τὼς ὑπάρχοντας οὐδὲ σαρμευσεῖ. Cf. Hesych.
σαρμός· **σωρός** γῆς καὶ κάλλυσμα. ἄλλοι ψάμμον. ἄλλοι χόρτον;
σάρματα· **καλλύσματα**· καὶ κόπρια παρὰ Ῥίνωνι —. Cf. Meister,
Curt. Stud. IV, p. 442.

σίταγέρτας, *supervisor of public supplies of grain*. [IV] Tab.
Heracl. I₁₀₂₊₁₁₀₊₁₇₇. See **ἀγέρτας**.

σίτωνικόν = **σιτωνία**. [I] Aeg. 3417₈ [ὅλου τοῦ] σιτωνικοῦ
κατ[αναλίσκομ]ένου εἰς[φέρων στατήρας, etc.

σκιλλαῖον, dim. of **σκίλλα**. [II] Aeol. Hoffmann, GD. II, p. 66,
no. 90₁₄ ἐν τῷ χωρίῳ τῷ ἐπάνω τὰ σκιλλάω[ν καὶ σκορό]δω φύτα.

σπάδιον = **στάδιον**. [V] Arg. 3267 τετράκι τε [σ]πάδιον νίκη,
etc. Cf. Hesych. **σπάδιον**· τὸ στάδιον. The word is also found
in Etym. M. and Greg. Cor., p. 364 (Schaefer). See Meyer,
p. 332. The relation of the word to **στάδιον** is uncertain. It
would seem that this word is related to Lat. *spatium*.

σπονδαύλης, *flute player at a σπονδή*. Rheg., IG. Sic. et It.
617, 618.

στεγασίς = **στεγασμα**. [IV] Epid. 3325₂₈₇₊₃₀₄ = K. 241 στεγάσ-
σιος, l. 41. Cf. Baunack, Aus Epid., p. 90; Keil, Mitth. 1895, 88.

According to the latter this designates a temporary covering to protect the pillars from the weather. He draws this conclusion from the small price paid for the work as well as from the early mention of the *στέγασις*.

στορά, *layer of stone slabs* (?). [IV] Epid. 3325 A_{11.33} = Epid. K. 241 Ἀντίμαχος Ἀργεῖος ἦλετο στορὰν τῷ σακῶ ταμὲν καὶ ἀγαγὲν καὶ συνθέμεν. Cf. Baunack, *Aus Epid.*, pp. 63, 70. He thinks the *στορά* consists of stone slabs used, 1) for pavement (l. 11) and 2) for roofing (l. 33). Kavvadias thinks the same word would not be used for both and that the *στορά* was rather a layer of stone placed on the ground to hold the limestone slabs which formed the temple pavement. No trace of stone used for roofing has been found.

συμπέδιος, *bordering on the πεδίων*.¹ [II] Aeol., Hoffmann, *GD. II*, p. 66, no. 90, ἐν τᾷ συμπεδίῳ, etc. Cf. Hoffmann, l. c., note.

συμπρηίσκω, *burn together*. [V] Delph. BCH. 1895, 1 ff. D₁₈, καὶ συμπρηίσκειν ἡμεῖ τοὺς Λαβυδάδας. This is an iterative formation, but not from *συμπράσσειν*, as Homolle would take it, but rather with Keil, *Hermes* 31, 510, from *συμπρίμπρημι*. Cf. *θνήσκω*, ἐνδυδισκόμενος, Delph. SGDI. 1899. The compound *συμπρίμπρημι* is late and rare. It is cited in the *Thesaurus* from Theod. Prodr., p. 5.

συναποδέχομαι, *accept*. [II] Aetol. 1413₁₈, συναποδεδέχθαι τοὺς Αἰτω[λοὺς ἄσυλον] εἶμεν αὐτὸ τὰ ἀπ' Αἰτωλῶν καὶ τῶν ἐν Αἰτωλίας κατοικούντων, etc.

συναρχοστατέω, *establish archon in common*. [II] Phocis 1539a₁₃, καὶ συνεκλησιάζειν καὶ συναρχοστατεῖσθαι. Cf. Ditt. *Syll.* 294. Dittenberger notes the Delphian month of Ἀρχοστάσιος, but the verb **αρχοστατέω* does not occur.

συνεσάδδω, *act as accomplice in taking*. [VI] Gort. Law-code III₁₃, αἱ δέ κ' ἀλλότριος συνεσάδδῃ, δέκα σ[τ]ήραν καταστασεῖ, τὸ δὲ χρεῖος, διπλεῖ, ὃ τί κ' ὁ δικαστὰς ὁμόσει συνεσάδδῃ. Related to *σάπτω*. See Baunack, *Ins. v. Gort.*, p. 30. Comparetti's view of this verb, *Leggi di Gort.*, p. 176, that it is a compound, *συνεκοσ-άγεν*, is less likely, though approved by Meyer, p. 370.

¹ Meister, *Stud. Nicol.* 1884, takes this word as a proper name.

συνιατρεύω, *aid in practicing medicine*. [156-151] Delph. 1899₁₂ *συνιατρενέτω Δάμων μετ' αὐτοῦ ἔτη πέντε*. This is a manumission decree. It would seem that the freed person had been trained as a physician. See *ἐνδιδύσκω* for the peculiar conditions of this decree.

συννυπόλαμψις, *support*. [I] Lac. LeB.-F. 242a₂₁ *εἰσδεδεγμένοι τέ εἰσιν εἰς τὰν τὰς πόλεως χάριν καὶ συννυπόλαμψιν*. From *συννυπολαμβάνω*, *aid in supporting*, a late verb and but little used.

σωπονπιᾶ, *certainly of manumission*. [182] Delph. 2133₁₁ *τὰν ἐπίστευσεν Νικάια αὐτοσαντὰς ὧν ἐπὶ σωπονπιᾶ Εὐμνάστωι τῷ πατέρι αὐτῶν*. The circumstances of this decree are unusual. Eumnastus, to whom Nicaea trusted the freeing of the slave, died before fulfilling the obligation, and it came as an inheritance to his daughters. This phrase *ἐπὶ σωπονπιᾶ* replaces the usual *ἐπ' ἐλευθερίαι*. It is explained by Cauer, in note to 212, "ita, ut pecunia salva permittatur," but Baunack's explanation is more satisfactory. The word is an abstract to **σώπομπος* (*having assured freedom*, as *σώφρων*, *having sound sense*), hence *πομπή* is used in this compound in the sense of *release*, *manumission*, Lat. *missio*.

τάκτης, *assessor of tribute*, member of board in charge of tribute to be paid by the several states of the Athenian Federation. [V] CIA. I, 266 ἔτ]αξαν οἱ τάκται. See Gilbert I, p. 422. The *τάκται* formed an elective body before whom the states assessed themselves. If their own assessment was not satisfactory, *ἔταξαν οἱ τάκται*. There is no doubt that in CIA. I, 37, these same magistrates are meant; possibly also in CIG. 1086₁₀ (Fourmont) ΤΕΤΚΚΗ should be so read. Köhler, l. c., thinks these officials were ten in number, but Gilbert says eight, "two for each of the four tribute districts then existing." Cf. Böckh, *Staats-haushaltung* I, p. 90, and II, p. 39,* n. 243.

τερμαστήρ, *boundary commissioner*. [243/223] Meg. 3025₂, *τερμαστήρες τῶν αὐτῶν δικαστῶν*.

τερμονιζω = *τερμάζω*. [III] Meg. 3025₁₁ *τοὺς τερμον[ιζ]οῦ[ν]τας—, οὔτοι δὲ ἐπελθόντες ἐπὶ τὰν χώρων ἑτερμονίξαν κατὰ τάδε*. Cf. *τέρμων* : *τέρμα*.

τερμονισμός, *defining of boundaries*. [III] Meg. 3025, ἀντι-
λεγόντων δὲ τῶν Κορινθί[ων τῶ]ι τερμονισμῶι.

τεταρτεῦς, a measure. [IV] Cos 3638₁₂ καὶ σπυ[ρ]ῶν τρεῖς
τεταρτῆς καὶ μέλιτος τέτορες κοτυλέαι. Cf. PH. 325. This word is
similar to ἐκτεῦς.

τετάρτη, a prescribed tax (technical). [I] Ion. Bechtel,
108b, καὶ τοῦ ταλάντου καὶ ἱππωνίης καὶ τῆς τετάρτης καὶ ἀνδραπο-
δωνίης. See Gilbert II, p. 369.

τοφίων, *quarry of tufl-stone* (?). [IV] Tab. Heracl. I₁₄₇ οὐδὲ
τοφίῳνας ἐν τῇ ἱιαρῇ γῇ ποιησεῖ οὐδὲ ἄλλον εἰσεῖ. See Meister,
Curt. Stud. IV, p. 443.

τροφεά = *τροφή*. [50] Delph. 2254₆ ἐν τῇ τροφεᾷ.

τύμος = *τύμβος*. [VI] Corcyra 3186 = CIGS. III, 870; 3190
= 869 ἐπὶ τύμῳ. See Dittenberger's comment. He thinks Brug-
mann's comparison with Latin *tumulus* is to be approved. He also
quotes Loch. De titulis Gracis sepulcralibus, to the effect that in
these inscriptions σᾶμα refers to the whole sepulcher, while τύμος
is the mound.

τυρώδης, *shaped like a cheese*. Cos 3636₁₄ = PH. 36 ἐφ' ἐστίαν
θύεται ἀλφίτων ἡμῖεκτον, ἄρτο[ι δύ]ο ἐξ ἡμῖεκτον, — ὁ ἄτερος τυ[ρ]ώ-
δης, etc.

τυτυῖ, uncertain. [VII/VI] Cret. Comp. 12-13 καὶ φαρήν
τυτυῖ ἔτι δὲ ροῖρο[s]. Comparetti suggests that it is an adverb to
τυτθός.

ύ = *ἐπί*. [IV] Cypr. 74₃, 123₆ ύ τύχα. In compounds ύφαῖς
(below) ύχήρων, ύευξάμενος. Meister, GD. II, p. 302, takes as
ύν for ὄν = ἀνά; Hoffmann, GD. I, p. 312 (cf. note, p. 313), thinks
it is to be taken as a short form to εὖ (found in three glosses)
and would connect with Ags. *up*; Baunack, Stud. I, p. 16, con-
nects with Sanskrit *ud*. Cf. Brugmann, Gr. Gr., p. 219. Kretsch-
mer, KZ. 31, 415, thinks it is probably to be read ύ(ν) τύχα as
ύν = σύν in the Hesychian gloss ύγγεμος· συλλαβή. Σαλαμῖνοι.
Solmsen, KZ. 34, 450, in an article on the Tegean temple inscrip-
tion, after rejecting the assumption made by Keil, Gött. Nachr.
1895, 357, that the *f*- of φοφλεκόσι is the same as the Cyprian ύ,
and speaking briefly of the other suggestions as to its derivation,

favors that given by Baunack. He also says rightly that there is no need of assuming a change of meaning in the formula $\acute{\upsilon}\tau\acute{\upsilon}\chi\alpha$, since $\acute{\epsilon}\pi\acute{\iota}$ could quite as well be used as $\acute{\epsilon}\nu$.

$\acute{\upsilon}\delta\alpha\tau\acute{\omega}\lambda\epsilon\nu\omicron\varsigma$, *having arms like water* (?), *bright* (?). Acrae, IG. Sic. et It. 219₅. This word occurs in a fragment and refers to the water nymphs.

$\acute{\upsilon}\delta\rho\acute{\alpha}\nu\acute{\alpha}$, *urn containing water for lustration*. [I] And.₃₇ $\chi\omega\rho\alpha\acute{\xi}\acute{\alpha}\nu\tau\omega\nu$ δὲ καὶ $\acute{\upsilon}\delta\rho\acute{\alpha}\nu\acute{\alpha}$. Cf. Hesych. $\acute{\upsilon}\delta\rho\acute{\alpha}\nu\acute{\omicron}\varsigma$ · ὁ ἀγνιστῆς τῶν Ἐλευσινίων.

$\acute{\upsilon}\phi\alpha\acute{\iota}\varsigma$ = $\acute{\epsilon}\pi\acute{\iota}$ ἀεί. [IV] Cypr. (Edal.) 60_{10, 22, 28}. Cf. Meister, GD. II, pp. 227, 284; Hoffmann, GD. I, pp. 312, 313.

$\acute{\upsilon}\lambda\omega\rho\acute{\epsilon}\omega$, *be ὑλωρός*. [V (?)] Thess. Mitth. 1896, 248, with the reading of Meister, Ber. d. sächs. G. d. W. 1896, 251, $\eta\varsigma$ (= $\eta\nu$) $\eta\lambda\omega\rho\acute{\epsilon}\omicron\nu\tau\omicron\varsigma$ (HΛΩΡΕΟΝΤΟΣ) Φιλονίκω. The correct reading of this word was also discovered independently by Danielsson, Eranos I (1896), 136 ff. The $\acute{\upsilon}\lambda\omega\rho\acute{\omicron}\acute{\iota}$, according to Arist., Pol. 7 (6), 8, correspond to ἀγρονόμοι. See Gilbert II, p. 333.

$\acute{\upsilon}\pi\epsilon\rho\chi\rho\omicron\nu\acute{\epsilon}\omega$ = $\acute{\upsilon}\pi\epsilon\rho\chi\rho\omicron\nu\acute{\iota}\omega$. [I(?)] Lac., LeB.-F. 194b τῶν ὑπερχρονούτων (πραγμάτων).

$\acute{\upsilon}\pi\acute{\epsilon}\chi\theta\epsilon\mu\alpha$, *supplementary statement* (in accounts). [I] And.₆₁ ὁ δὲ ταμίας ὅσον κα παραλάβει διάφορον λοιπὸν ἐκ τούτων, γραφέτω ἐν ὑπεχθέματι, etc. ἔκθεμα is a later word for πρόγραμμα. See Lobeck, Phryn., p. 249. $\acute{\upsilon}\pi\acute{\epsilon}\chi\theta\epsilon\mu\alpha$ therefore indicates an account which is appended. Cf. Dittenberger. For χ cf. the following word.

$\acute{\upsilon}\pi\epsilon\chi\theta\acute{\epsilon}\sigma\iota\mu\omicron\varsigma$, *deposited for reexportation*. Crete, Cauer 119₂₅.

$\acute{\upsilon}\pi\omicron\delta\iota\alpha\sigma\acute{\upsilon}\rho\omega$, *jeer at*. [IV] Epid. 3339₂₁ Θεωρῶν δὲ τοὺς ἐν τῷ $\acute{\iota}\alpha\rho\acute{\omega}$ [π] $\acute{\iota}\nu\alpha\kappa\alpha\varsigma$ ἀπίσκει τοῖς $\acute{\iota}\alpha\mu\alpha\sigma\iota\nu$ καὶ ὑποδιέσυρε τὰ ἐπιγράμματα.

$\acute{\upsilon}\pi\omicron\delta\acute{\omicron}\kappa\iota\omicron\nu$ (coll.), *beams placed on top of the wall to sustain the rafters*. [IV] Epid. 3325₂₀ = K. 241 $\acute{\epsilon}\nu\kappa\alpha\upsilon\sigma\iota\nu$ τοῦ ὑποδοκίου $\kappa\alpha(\acute{\iota}) \kappa(\nu)\mu\alpha\tau\acute{\iota}\omicron\nu$. l. 233 ὑποδοκίου ἐργασίας. Kavvadias, l. c., translates as above and thinks that θράνος of the Delos inscription is the same as ὑποδόκιον in this. He compares Hesych. θράνιον· τὸ ὑπὸ τοῖς φατνώμασι σανίδωμα, καὶ τὸ ὑπὸ τὴν δοκὸν τι. Baunack, in Aus Epid., p. 73, translates "Untergebälk," and thinks the word denotes the same part of the construction as

ποίησις of l. 41, only that here it is named with reference to the στρωτήρες which are to be placed upon it.

ὑπόδομά, *foundation built underground*. Troiz. 3362₃₇ χοεύσαντι τὰ ὑπὲρ τᾶς ὑποδομᾶς. Cf. χοεύω.

ὑποθoinαρμόστρια, *vice-president of a feast at Sparta* (f.). [I] And.₃₂. Cf. θoinαρμόστρια.

ὑπόμαστρος, *answerable to the μαστρός*. [I] And.₃₁ καὶ ἔστωσαν ὑπόμαστροι. Cf. Hesych. μαστρίαι· αἱ τῶν ἀρχόντων εὐθύναι. ὑπόμαστρος is therefore probably synonymous with ὑπεύθυνος. Cf. κατάμαστρος.

ὑποτιθίδιος, dim. of ὑποτίθτος, ὑποτίθτιος. [156/151] Delph. 1954 σῶμα γυναικείον αἰ ὄνομα Ἀριστονίκα καὶ ταύτας παιδάριον ὑποτιθίδιον αἰ ὄνομα Ἀρίστων —.

ὑστερομειννιά, *day following the full moon*. [III] Thess. 345₄₀ τὰ ὑστερομειννία. This is the interpretation given by Bischoff, De fastis Graecorum antiquioribus, quoted in Prellwitz, De dial. Thess., p. 50.

φαρετριτᾶς, *bowman*. Boeot. 573₂ τῶν φαρετριτᾶων. Cf. φάρετρα, φαρετρέων.

φωτός, *dark, violet*. [V] Delph. BCH, 1ff., C₂₄ τὰν δὲ παχεί[α]ν χλαῖναν φωτὰν εἶμεν. See BCH. 1895, 15, 54. From φαίος.

φοροφορέω, *serve as carrier*. [150/140] Delph. 1938₂₁ κυριενέτω δὲ καὶ τῶν ἔχει καὶ κατεσκευᾶται φοροφορέων Σωτήριχος πάντων, καὶ οἱ βεβαιωτῆρες βέβαια παρεχόντω, Σωτηρίχῳ πάντα. E. Curtius, Gött. Nachr. 1864, 148, would read φορεαφορέων and thinks that Σωτήριχος was a Sänfteträger. Baunack, after quoting Curtius, makes two suggestions: 1) that it indicates the regular bringing in of the φόρος, and 2) that it is equivalent to φορτο-, φορμο-φορέων, and designates the trade which Σωτήριχος followed. This seems the simpler understanding of the word and, on the whole, the most satisfactory.

φραδᾱτήρ, *notary*. IG. Sic. et It. 211 γραμματεὺς καὶ φραδατήρ Πύρριχος Ἀριστογείτου. From φραδάω.

φύγιμος, *giving refuge*. [I] And.₃₂ τοῖς δούλοις φύγιμον ἔστω τὸ ἱερόν.

χάραδος, τό, = χαράδρα. [IV] Tab. Heracl. I.₆₁ ἐπὶ τὰς ἀμαξιτῶ τὰς διὰ τῷ χαράδεος ἀγώσας, etc.

χαριστέιον, *thank-offering*. [Late.] Cnidus 3577 χαριστεία καὶ ἐκτίματρα ἀνέθηκε. 3528 Σαράπιδι — χαριστεία. Thera, Dittenberger, *Hermes* 16, 162 τῷ θεῷ χαριστέιον. See ἐκτίματρον.

χελληστυάρχᾱς = *commander of a χιλιαστὺς*. [222–205] Aeol. 276₆, 277₁₁. For χέλλιοι see Meyer, pp. 37, 504; Brugmann I, pp. 264, 722, 751.

χελληστυναρχέω, *act as χελληστυάρχας*. [III] Aeol. 278₂ χελληστυναρχ(χ)[ήσαντα].

χέλληστus, *body of one thousand men*. [222–205] Aeol. 276_{9, 13, 14, 19, 23, 24}; 277_{6, 11}; 278₁; χιλιαστὺς Ion. 147₂₀.

χειριπέδα, *bracelet*. [II] Boeot. CIGS. I, 2420₂₅ χειριπέδας κὴ πεδίσκας [ἀρ]γυρίας, ὀλκὰ τρεῖς δραχμῇ.

χοεύω = χώννυμι (?). Troiz. 3362₃₇ χοεύσαντι τὰ ὑπὲρ τὰς ὑποδομᾶς. Cf. ὑποδομά, which seems to have been a construction below the surface. χοεύσαντι denotes the work of covering with earth.

χοροψάλτρια, *chorus singer* (f.). [II] Delph. BCH. 1894, 82 = LeB.-W. 257 χοροψάλτης is quoted in the Thesaurus.

χραύζομαι = κραύομαι. [IV] Cyp. (Edal.) 60₁₅ τὸ(ν) κραυζόμενον Ἀμηνία ἄλφω. Cf. κραυόμενον 60₉.

χρεοφύλαξ, *official in charge of the accounts of debtors*. [III] Cos. 3706, VI₃₆ καθ' ὑποθεσίαν δὲ τὰν ἐπὶ χρεοφυλάκων. Cf. χρεοφυλακέω and χρεοφυλάκιον, which occur frequently in late inscriptions found in Asia Minor. See L. & S.

χρημάτιξις = χρημάτισις. [Late.] Crete, Mus. It. III. p. 696 ἀπ]ολαγᾶξις κα[ὶ τ]ᾶς χρηματίξις, etc.

χύλωμα, a kind of liquor (?). [IV] CIA. II, Add. 834b, II₆₄ χυλώματος χόες Γ.

χωράζω = χωρίζω. [I] And.₃₇ χωραζάντω.

ψιλινοποιός, *maker of ψίλινοι (στέφανοι)*. [I] Lac. M. 56₂₃ ψίλινος is a rare word. Cf. Ath. 678b οὔτω (θυρατικοί) καλοῦνται στέφανοί τινες παρὰ Λακεδαιμονίοις — ψιλίλους αὐτοὺς φάσκων νῦν ὀνομάζεσθαι, ὄντας ἐκ φοινίκων.

RARE WORDS AND RARE MEANINGS.

ἀγελαῖος, *belonging to an ἀγέλα*. [III] Crete (Drerus), Cauer 121a₁₀ = Mus. It. III, pp. 657 ff. *τάδε ὄμοσαν ἀγελαῖοι*. See Danielsson, *Epigr.*, pp. 1 ff.; Gilbert II, pp. 223 f.; *Ins. Jurid. Gr.*, p. 412; Gardner and Jevons, *Manual Gr. Antiq.*, p. 436. Cf. *πανάξωστος*.

ἀγέλη, class of Cretan ephebes (technical). [III] Crete (Drerus), Cauer 121c₁₀ = Mus. It. III, 657 ff. *τῶν ἀγελῶν* (written by Haussoouillier *τὰν ἀγέλαν*), Malla, Mus. It. III, p. 637, ll. 17, 24, *τὰν ἀγέλαν*, CIG. 2554₃, *τὰς ἀγέλας*. See preceding with references. Cf. also Haussoouillier, *Rev. d. Philol.* 1894, 167.

ἀγή, *breaking, cutting*, used of wood. [IV] Ion. (Chios) 183₁₅ = BCH. 1879, 244 ff. *ἀποδί|δοντος ἐμοῦ Κλυτίδαις ἔτεος ἐ|κάστου| τριάκοντα τάλαντα ξύλων ἐν [τῶι . . .] τωι ἄλσει κείμενα, ὅταν ἡ ἀγή ἡ|ι|*. In Aesch., *Pers.* 425 *ἀγαῖσι κωπῶν*, and in Eur., *Suppl.* 693 *πρὸς ἄρμάτων τ' ἀγαῖσι* the word has the concrete meaning *fragments*.

ἀγρέω = *αἰρέω*. [IV] Aeol. 214₃₃ *ἀγρέθεντες*, 215₄₉ *ἀγρ[έ]θεντες*, 214₁₅ *κατάγρεντον*, 311₆ *προαγρημένω*; Thess. 345₁₁ *ἐφανγρένθειν*; Pamphylian 1267₁₇ *αγλέσθω*. Cf. *ἐφάνγρεσις* (*New Words*) and Aeol. 215₈₁ . . . *ρέσιος* which may, in view of the verb form in this inscription, be read [*ἀγ*]ρέσιος. This verb is found in various poetical writers, but only in the present system. Cf. Kühner-Blass II, p. 347. The Thessalian forms point to *ἀνγρέω*. The Pamphylian *αγλέσθω* shows the dialectic variation between ρ and λ seen also in Cretan *αἰλέω*: *αἰρέω*, but the Cretan λ is directly traceable to the aorist *εἶλον*, which cannot be affirmed of the Pamphylian word. Compare, however, *στλεγίς*: *στεργίς*; *κρίβανος*: *κλίβανος*, and others. See Meyer, p. 234; Kühner-Blass I, pp. 73, 145. For use of *αἰρέω*, *ἀγρέω*, *λαμβάνω*, *λάζομαι* in the inscriptions see section on Synonyms.

ἀδηλόω, *conceal*. [IV] Tab. Heracl. I., ὥς μὴ καταλυμακωθῆς ἀδηλωθείη καθὼς τοῖ ἔμπροσθα ὅροι. The verb occurs in Philo., Jud. 1, 539. It is explained by Suidas as ἀγνώριστον ποιέω.

ἀδίαυλος, *having no returning road*. [III] Boeot. CIGS. I.²⁵³⁵ ἀδίαυλ[ον ἔφθας ἐξανύ]ων ἀτραπὸν εἰς Αἶδ[α] .; Cyz. Kaibel. Epig. Gr. 244, Φερσεφόνας δ' ἀδίαυλον ὑπὸ στυγερὸν δόμον ἦλθον παυσιπόνῳ λάθας λουσαμένα πόματι. Both inscriptions are metrical. The word is found in literary Greek only in a citation in Bekker, Anecd. I, p. 343. ἀδίαυλος τόπος : ὅθεν μὴ ἔστιν ἐπανελθεῖν. οὔτως Εὐριπίδης, θεοὶ χθόνιοι ζοφερὰν ἀδίαυλον ἔχοντες ἔδραν φθειρομένων Ἀχεροντίαν λίμνην. So far as our occurrences go, it is used only of the realms of Hades.

ἄδος, *decree*. [V] Ion. 238₁₉ ἀπ' οὗ τό ἄδος ἐγένετο. Cf. Hesych. ἄδμα· ἄδος· ψήφισμα, δόγμα, Eustath. 1721₆₀ f., where, starting from ἄδος ὁ κόρος, he cites from Hipponax in l. 64 ἄδῃ κε βουλή, ἥγουν ἥρεσκε τὸ βούλευμα. ἄδος, *decree*, derives its meaning from the technical use of ἀνδάνω. See below.

αἰδής, *blind*. [IV] Epid. 3339₁₂₅ παῖς αἰδής. οὐ[τος] ὕπαρ ὑπὸ κυνὸς τῶν κατὰ τὸ ἱαρὸν θ[εραπ]ευόμενος τοὺς ὀπτιλλοὺς ὑ[γιή]ς ἀπήλθε. The word occurs in Bacchylides, Fr. 46, δυσμενέων δ' αἰδής. It is used in a passive sense in Schol. Hes. 477 τοῦ δὲ τάφου καὶ σῆμ' αἰδές ποιήσεν Ἀναυρος.

αἵμασιᾶ, *wall*. Anaphe 3430₁₀ ἐν τῷ τόπω, ἐν τῇ αἵμασιᾷ, ὅπῃ ἂ ἐλαία ἂ ποτὶ τὸ[ν] Εὐδῶρειον οἶκον, etc.

αἶρω, *ἀρμένος* (in phrase ἀρμένα καὶ ἀτελής). Phocis 1529₁₁ καὶ ἂ συγγραφὰ ἀτε[λ]ῆς καὶ ἀρμένα ἔστω, 1545 ἄκρος καὶ ἀρ<ε>μένα ἔστω. 1546₁₃ (same); Delph. 1746, 2143, et al.; Aetol. 1425₇. This meaning of the perf. pass. part. is a further development of the poetic use of the word found in Aesch., Eum. 880; Eur., El. 942, etc.

αἰσυμνάω, *rule, govern*. [IV] Ion. 156b₈ αἰσυμνῶ(ν); Meg. 3054 αἰσυμνῶντες, 3068 αἰ[συμνῶν]τες; 3052₁₂ ὅς δέ κα εἶπη ἡ προαισυμνάσῃ [ἡ ἐν βουλᾷ] ἡ ἐν δάμῳ ἡ ἄλλῃ καὶ χ' ὀπειοῦν, etc., 3087, II.₅₇ προαισυμνῶντος Μήνιος. See the following.

αἰσυμνήτης, *ruler*, official title in Megara. [IV] Ion. 156b₈ ἐ[ὐθ]ύνωι ἡ αἰσυ[μ]νήτῃ; Meg. 3016 συναρχαίαι προεβουλευσάντο

ποτί τε τοὺς αἰσιμνάτα[ς τὰν] βουλὰν καὶ τὸν δᾶμον. 3045, [χρή]-
ματα δαμε[ύειν τοὺς] αἰσιμνά[τ]ας, etc., 3065 (fragment) ΞΙΜΝΩΝ.
The verb is found in literary Greek only in Euripides, *Med.* 19
γῆμας Κρέοντος παῖδ', ὃς αἰσυμνᾷ χθονός. The Megarean αἰσυμνᾶ-
ται correspond to the *πρυτάνεις* or *προστάται*. See Gilbert II,
p. 317.

ἄκεσις, *mending, repairing*. [IV] Epid. 3325 B_{276, 297} = K. 241
θυρὰν ἀκέσιος; Delph. BCH. 1896, 198 ff., τοῦ μαχανώματος ἀκέ-
σιος. This word is used to denote *healing, cure*, in Herod. 4, 90,
109; Plut., *Lyc.* 12. Hippocrat. (com.), and in an inscription, CIA.
III, 900; to denote *a plaster*, Galen, p. 666. ἀκέομαι means *mend*,
repair, and is used of a building in Boeot. CIGS. I, 3074. We
have also a new compound ἐφακέομαι, used of repairing bridges,
Delph. Cauer 204₃₇. Bourguet, l. c., p. 219, notes that another
medical word ἱασίς is found in the phrase ξυγῆστρον ἱασίος in an
unedited Delphian inscription. Cf. also ἐξαῖρεν ὑγιή τὸ γ κόθωνα
γεγεννημένον Epid. 3339₈₇.

ἀκρόθις = ἀκροθίνιον. [V] Delph. BCH. 1895, 1 ff. D₁₇, τῶπόλ-
λωνι τὰν ἀκρόθινα καὶ συμπρηίσκεν ἡμεῖ τοὺς Λαβυάδας. Cf. ἀκρό-
θινα πολέμον Pind., *Ol.* 2, 7. ἀκροθίνιον is generally used in the
plural. Homolle, l. c., p. 61, comments: "Le dessus du tas, les
premices et particulièrement la dîme des fruits des récoltes, offerte
aux dieux."

ἄλῖα, *assembly*, 1) of a clan (Delphi), 2) of the people,
ἐκκλησία. [V] Delph. BCH. 1895, 1 ff. A₂₁, ἔδοξε ἐν τῇ ἀλῖαι, A₁₁
καταγορεύτω ἐν τῇ ἀλῖαι, D₂₀, [αἰ δ' ἀ]λίαν ποιοῦντων ἄρχων (gen. pl.);
Tab. Heracl. I₁₁, ἐν κατακλήτῳ ἀλῖαι, I₁₁₈, ἀνανγελίοντι ἐν ἀλῖαι,
II₁₀; Acarn. 3180 γραμματε[ύον]τος ἀλῖας; Coreyra 3199 ποιεῖ ἃ
ἀλῖα, 3201-3 ἔδοξε τῇ ἀλῖαι, 3206₁₇, ἐμ βουλᾷ ἢ ἀλῖα(ι), l. 72 βουλὰ
καὶ ἀλῖα; Agrigentum. Cauer 199₁₀, ἔδοξε τῇ ἀλῖαι καθὰ καὶ τῇ
συνκλήτῳ; Gela, Cauer 198, τῇ ἀλῖαι καὶ τῇ βουλᾷ, l. 20 στεφα-
νῶσαι ἐν τῇ ἀλῖαι; Rheg., IG. Sic. et It. 612 ἔδοξε τῇ ἀλῖα[ι]
καθάπερ τῇ ἐσκλήτῳ καὶ τῇ βουλᾷ. Gilbert, II, p. 236, n. 5,
thinks the word was also used in Epidamnus. See also p. 309,
n. 1. This word is used by Herodotus, I, 25, V, 29, 79, VII, 34,
of gatherings of the Persians, Milesians, Thebans, and Spartans

respectively. It occurs in this general sense in a letter of Perian-der, Diog. Laert. I, p. 99, and it is used technically in a *ψήφισμα Βυζαντίων* quoted in Dem. de Cor. 90. In the Delphian inscription it evidently denotes the formal meeting of the whole clan. The heavy fine to be inflicted for absence is noticeable.

The literary tradition shows the aspirate for this word, but there is no inscriptional evidence for it. On the contrary, the word is now found in two inscriptions which consistently show the aspirate and is not aspirated in either. Thumb, Spir. Asp., p. 11, cites this correctly among the words in which the unaspirated form is the more original. Cf. *ἀλιόσσιος*, Argos, Blass, Jbb. Philol. 143, p. 159.

This word should not be separated from Attic *ἡλιαία*, *ἡλιαστής*, though Herodotus retains *ā*. It is probably not an Ionic word. There is no occurrence in an Ionic inscription, while *ἐκκλησιῆς* is found in an inscription from Miletus, Bechtel 248₃. See Smyth, § 158, for retention of *ā* by Herodotus. Cf. also *ἀλιαίαι* Argolis 3320, *ἀλιασταί* Arcad. 1222₂₄, *ἀλίασις* and *ἀλιάσμα* (above). E. Meyer, Philologus 48. 187, suggests that, since *ἀλιαία* is certainly Argive, it may have been borrowed by the Athenians and falsely Ionicized. The lengthening which Meister, Curt. Stud. IV, p. 402, assumes for the Attic form seems improbable.

ἀμαξία, *carriage road*. Troiz. BCH. 1893, 116₂₀ (new fragment of SGDI. 3362) *ἐννέα ποὶ τῶι ναῶι ἀμαξίας ἐκ Κιθ[αιρώνος]*. Cf. Suid. *ἀμαξεία*. ὁ τῶν ἀμαξῶν φόρτος.

ἄμπαλος, *auction*. [III] Aetol. 1415₁₅ *κατ' ἄνπαλον μισθούντω καθὼς καὶ τὸ πρότερον*. *ἄμπαλος* occurs in Pind., Ol. 7, 110, in the sense of *allotment*. From *ἀναπάλλω*. Cf. *ἀνάπασις*.

ἀμφαίνομαι, *adopt*. [VII-VI] Gort. Comp. 19₃ *ἀμφαντός*; Law-code X₃₄, XI₁₃ *ἀμφαίνεσθαι*; X_{37.43}, XI_{3.5.9.11} *ἀμφανόμενος*; X₅₀, XI₂₂ *ἀμφαντός*. Cf. *ἄνφανσις*, *ἀμφαντός*. See Comp., p. 228, Ins. Jurid. Gr., p. 481. In the Gortynian Law-code the mode of adoption and the result with respect to the rights and obligations of both parties are carefully defined. Though differing in some details from the Attic law, the Gortynian also requires public action and is accompanied by the sacrifice usual on the admission

of a new member to the phratry. Cf. Bücheler and Zitelmann, *Das Recht v. Gort.*, pp. 160 ff.

ἀμφίσταμαι, *investigate*. [IV] Tab. Heracl. I₁₂₇, τὼς δὲ πολιανόμως τὼς ἐπὶ τῷ φέτεος ποθελομένως μετ' αὐτὸς αὐτῶν ἀπὸ τῷ δάμω μὴ μείον ἢ δέκα ἄνδρας ἀμφίστασθαι ἢ κα πεφυτεύκωντι πάντα κατ τὰν συνθήκαν - -. Cf. Hesych. ἀμφίστασθαι· ἐξετάζειν; ἀμπιστάτηρ· ἐξεταστής.

ἀνδάνω = *δοκέω* (technical use). [V] Locris 1478₃₈ = CIGS. III, 331₃₈ ὅσστις κα τὰ φεραδηρότα (FEΦAΔEΦOTA) διαφθείρη - - ἄτιμον εἶμεν καὶ χρήματα παματοφαγείσται; Crete, Comp. 148, τὰδ' ἔφαδε τοῖς Γορτυνίοις ψαφίδονσι. The same use is found in Herodotus, also in Eustathius 1721₆₀ f. See ἄδος, *decree* (above).

ἀνέγκλητος, *without a blemish* (of stones). [II] Boeot. 3073₁₆₄ ἐν ταῖς ἰδίαις χώραις βεβηκότας ὅλους (λίθους) ἀσχάστους ἀνε[γκλή]-τους. This word in its ordinary use occurs very frequently in the manumission decrees.

ἀνοικοδομή, *rebuilding*. Rhodes, IG. Ins. 9₅ = Caner 186 εἰς τὰν ἀνοικοδομὰν τοῦ τοίχου καὶ τῶν μναμείων τῶν πεσόντων ἐν τῷ σεισμῷ. The noun is rare, occurring only in Byzantine literature, while ἀνοικοδομέω is used by Herodotus, Thucydides, Xenophon, etc.

ἀνώγειν, *upper story*. Dodona 1581 [ἦ]κα (λ)ώι(ν) Θέμι ἔ(σ)[ται] τὸ ἀνώγειν τ[ὸ ἔδωκε Ἀριστοφ[άντῳ, ἀπ(ο)-δ[ομεν - -]]. Hoffmann, l. c., note, derives from ἀνά and -ωγέιν (= -ωγέιν), to ἀνάγω. It is found with the spelling ἀνώγαιον in Xen., Anab. V, 4, 29, and in the New Testament.

ἀξιάζω = *ἀξιόω*. Aeol. 318₃₃ ὅστις παραγενόμενος πρὸς Λαμφακάνοις [τό τ]ε ψάφισμα ἀποδώσει καὶ ἀξιάσει. This verb is quoted in the Thesaurus from Nicetas Annal. 10, p. 322 D.

ἀξίως, *cheaply*. Anaphe 3430₆ [ύ]πὲρ τὰς ἐφόδου, ἃς ἐποιήσατο Τιμ[ό]θεος Σωσικλεῦς, κατ[ὰ δὲ ὑποθεσίαν Ἰσοπόλιος, ἀξίως αὐτῷ δοθήμεν ἐν τῷ ἱερῷ τοῦ Ἀπόλλωνος τοῦ Ἀσχελάτα τόπον, ὥστ[ε ναὸ]ν Ἀφροδίτας οἰκοδομῆσαι, etc. Cf. note which cites an Olbian inscription, Latyschew 11₂₃ τὸ δὲ χρυσίον πωλεῖν καὶ ὠνείσθ[αι τὸ]ν μὲν στατήρα τὸν Κυζικηνὸν [. . . .] του ἡμιστατήρου καὶ μήτε

ἀξιώτερο[ν μή]τε τιμιώτερον —. For occasional examples of the same meaning in Attic, see L. & S.

ἄοζος, *servant in the temple*. Corcyra 3212 μάγιστος, — — ὑπηρέτας, — — ἄοζος, — — οἶνοχόος. Cf. Aesch., Ag. 231 φράσεν δ' ἀόζοις πατήρ μετ' εὐχὰν δίκαν; Bekk., p. 413.³¹ ἄοζος, ὑπηρέτης, διάκονος.

ἀποβάλλω, *expose* (a child). [V] Gort. Law-code IV₉ αἱ ἀποβάλοι παιδίον —. In use this verb corresponds to Attic ἀποτίθηναι, ἐκτίθηναι.

ἀποδινέω, *thresh out grain*. [IV] Tab. Heracl. I₁₀₂ κ[αὶ] αἷ κ' ἔμπροσθα ἀποδίνωντι ἀπάξοντι ἐς τὸν δαμόσιον ρογὸν, etc. Cf. Hdt. 2, 14 (end) ἀποδινήσας δὲ τῇσι ὑσὶ τὸν σίτον οὕτω κομίζεται.

ἀπόλογος, *auditor*. [III] Ion. (Thasos) Bechtel 72₁₅ δικασάσθων δὲ ἀπόλογοι· ἂν δὲ μὴ δικάσωνται αὐτοὶ ὀφειλόντων, δικασάσθων δὲ ἀπόλογοι οἱ μετὰ τούτους αἰρεθέν[τες]., Becht. 71₁₀ δικάζεσθαι δὲ τοὺς ἀπολόγους ἢ αὐτοὺς ὀφείλε(ι)ν. These officials correspond to the Athenian λογισταὶ. For their various special duties, also for the titles used in the different dialects, see Gilbert II, p. 339.

ἀπολύτρωσις, *ransom*. Cos 3629, μηδὲ ποιε[ύντω — — — τ]ὰς ἀπολυτρώσιος. Cf. 1. 3 θνέτω καὶ τῶν ἐλευθε[ρουμένων]. From ἀπολυτρώω, but the noun is cited only from Plutarch, the New Testament, and writers of the Christian era. Cf. λυτρώω.

ἀποπυρίς, *sacrifice consisting of small fish*. Cos 3634b, ποιεῖν δὲ καὶ τὰν ἀποπυρίδα [κ]ατὰ τὰ πάτρια· 1. 24 θύεν δὲ ἐκκαιδεκάται [μ]ηνὸς Πεταγεινίου κα[ὶ] τὸν ξενισμὸν ποιεῖν τῷ [ι] Ἡ[ρακλεῖ] τὰν δ' ἀποπυρίδα ἑπτακαιδεκάται. See PH. 29, and note p. 75, which in substance is as follows: ἀποπυρίς means anything plucked off the coals and eaten at once (Hesych. ἀποπυρίζων· ἀπὸ πυρὸς ἐσθίων). Epicharm. in Athen., p. 277 F ἀφ' ὧν ἀποπυρίζομεν and Tel., Stob. 97, 31 τῶν μαινίδων ἀποπυρὶν ποιήσας. Here it probably means a sacrifice to the dead, consisting of fish. Paton cites as a parallel the three fish to be offered to the heroes according to the will of Epicteta VI₁₂. This word occurs also in a story from Hegesandrus, Ath. 334 E, and from Clearchus, Ath. 344 C. In these two places it means only *small fish*.

ἀπορροή, *brook, small stream*. [IV] Tab. Heracl. I₁₇₊₂₂₊₂₇₊₃₂₊₅₀₊₈₇. ἀπορροαί is found in Eur., Hel. 1587 αἵματος δ' ἀπορροαί. The word is frequently used by the philosophers to denote *emanations, effluences*. Cf. especially Empedocles.

ἀράω, *damage, injure*. [IV] Tab. Heracl. I₁₇; οὐδὲ τὰς ὁδὼς τὰς ἀποδεδειγμένας ἀράσονται οὐδὲ συνέρξονται οὐδὲ κωλύσονται πορεύεσθαι.

ἀριθμός, *verse*. [II] Delph. BCH. 1894, 80 προφερόμενοι ἀριθμούς τῶν ἀρχαίων ποιητῶν. Cf. Dion. H. c. 54 φέρε γὰρ ἐπιχειρεῖτω τις προφέρεισθαι τούσδε ἀριθμούς Ὀλυνθον μὲν καὶ Μεθώνην καὶ Ἀπολλωνίαν —. See also Larfeld, Ber. ü. d. Epigr. 1896, p. 208; Couve, l. c., p. 81.

ἄρρηκτος, *unbroken, untilled*. [IV] Tab. Heracl. I₁₅₊₂₄ (com.). Homer uses ἄρρηκτος of νεφέλη, δέσμος, τείχος, and it is used by Aeschylus of σᾶκος and πέδαι, but it is used of land in the Heracllean Tables only, where it forms one in the series; σκίρω, ἄρρήκτω, δρυμῶ.

ἄρταμος, *slayer of the victim, official*. [VI] Calabria, IG. Sic. et It. 643 φυνίσφος με ἀνέθηκε ὄρταμος φέργων δεκάταν. This is the famous "axe-inscription." ἄρταμος, *butcher, cook*, occurs in Xenophon, while in Sophocles the word means *murderer*. Here it could be taken with Roberts, p. 304, and others, as *butcher*, but Dittenberger, Hermes 13, 391, offers the suggestion adopted in the definition given, which seems more satisfactory. Though the word does not occur in any list of temple officials, it is nevertheless quite probable that a certain person was appointed for this duty.

ἀρτύω, *arrange by will, leave as a legacy*. [IV] Tab. Heracl. I₁₀₆; καὶ αἱ τινὲς κα' ἄλλωι παρδῶντι τὰν γὰν, hán κα' αὐτοὶ μεμισθῶσονται, ἢ ἀρτύσωντι ἢ ἀποδῶνται τὰν ἐπικαρπίαν ἂν αὐτὰ τὰ παρθέξονται πρωγγύως ἢοι παραβόντες ἢ τοῖς κ' ἀρτύσει ἢ ἢοι πριαμένοι τὰν ἐπικαρπίαν —. Cf. Hesych. ἀρτύναι· διαθεῖναι; Ἄρτυμα· διαθήκη; ἀρτυθῆναι· παρασκευασθῆναι. See Ins. Jurid. Gr., p. 203, where, with stress on the first two glosses, the word is translated as above. Kaibel, IG. Sic. et It. I, 645, comparing the last gloss, thinks the meaning rather *pledge, mortgage*. But the former meaning does no violence to any gloss and certainly suits the

context admirably. Legatees would probably be required to furnish new security, while in case of a mortgage the land would remain in the possession of the original owner, who would still be liable for any infraction of the contract, so that the necessity for new security would hardly exist. The verb is very general in meaning, hence either specialization is quite possible.

ἀτάω, 1) *fine*, 2) *defeat* (in a law-suit). [V] Gort. Law-code IV₂₁, αἱ δέ τις ἀταθείη, ἀποδάτταθθαι τῷ ἀταμένῳ, αἱ ἔγραπται. X₂₁ (cited below). Comp. 152 V₁₄ αὐτὸν ἀτῆθαι, 155₇, (same). The second meaning is seen only in X₂₁ ἀτάμενον, which seems to plainly correspond to the *νενικάμενος* of XI₃₂. See Comp., p. 183; Ins. Jurid. Gr., p. 436; Roberts, p. 334.

ἄτη, 1) *damage, harm*, 2) *fine*. [IV] Gort. Law-code VI₂₃₊₄₃, IX₁₄, κ' αἷ τι κ' ἄλλ' ἄτας ἦι, τὸ ἀπλόν; 2) X₂₀ f. αἱ δέ τις ὀφήλων ἄργυρον ἢ ἀταμένας ἢ μωλιομένας δίκας δοίη, αἱ μὴ εἴη τὰ λοιπὰ ἄξια τὰς ἄτας μηδὲν ἐς χρέος ἦμεν τὰν δόσιν. XI₃₁ f. αἱ κ' ἀποθάνηι ἄργυρον ὀφήλων ἢ νενικαμένους, αἱ μὲν κα ληίωντι οἷς κ' ἐπιβάλληι ἀναιλῆθαι τὰ χρήματα, τὰν ἄταν ὑπερκατιστάμεν καὶ τὸ ἀργύριον οἷς κ' ὀφήληι, ἐχόντων τὰ χρήματα. 1.41 ἄλλαν δὲ μηδεμίαν ἄταν ἦμεν —. Cf. Comp. 152 VII, 173₆. Cf. ἀτάω and ἄπατος (New Words).

ἄφεστήρ, *presiding officer* of the Cnidian βουλή. Cnid. 3505₁₇, ἐλέσθαι δὲ [κα] ἰ ἄνδρα, ὅστις ἀποδεξάμενος παρὰ τοῦ ἐν ἀρχῇ ἀφεστήρος τὰν ἐπιμέλειαν τὰς εἰκόνας, etc. Cf. Plut., Quaest. gr. 4, p. 360 τῖνες ἐν Κνίδῳ οἱ ἀμνημόνες καὶ τίς ὁ ἀφεστήρ. — — ὁ δὲ τὰς γνώμας ἐρωτῶν ἀφεστήρ. See Gilbert II, p. 171.

ἄφέταιρος, *not a member of the εἵταιρεία*. [V] Gort. Law-code II₅, αἱ δέ κ' ἀφεταίρω δέκα, αἱ δέ κ' ὁ δῶλος — διπλεῖ καταστασεῖ, αἱ δέ κ' ἐλεύθερος —. II₂₅, (same), II₄₁ τῷ δ' ἀφεταίρω τρίτον αὐτόν, τῷ δὲ φοικέος —. See Ins. Jurid. Gr., p. 418. The word is also found in a passage from Theop. Hist. 332, cited by Poll. 3, 58 ἀπολῖται καὶ ἀφέταιροι καὶ ἀπαθηναῖοι. The Cretan form of εἵταιρεία is εἵταιρηία, as shown by Comp. 153 II₁₂ τὰν εἵταιρηιᾶν (ETAIPHIAN).

ἄφωνος, *intestate*. [IV] Tab. Heracl. I₁₅₂ αἱ δέ τίς κα τῶν καρπιζομένων ἄτεκνος, ἄφωνος ἀποθάνει, τὰς πόλιος πᾶσαν τὰν ἐπι-κάρπιαν ἦμεν.

βουνός, *hill*. [III] Rhodes, Cauer 179b₃₁ ὡς παραφέρει παρὰ τὸν βουνόν; Coreyra 3204 τὸν βουνὸν ἄνω καθὼς —. Cf. Anthol. Pal. 11, 406. Phrynichus, Rutherford, p. 56, says the word is common among the Syracusan poets. βούνης occurs in Aesch., Supp. 117. Cf. βουνίτης, etc.

βύβλιος, βύβλινος, *having βύβλος plants*. [IV] Tab. Heracl. I₃₈ παρ τὰν βυβλίαν καὶ τὰν διώρυγα. I₁₂ παρ τὰν βυβλίαν μασχάλαν καὶ παρ τὰν διώγυρα. See μασχάλη.

γίγλυμος, *pivot on which the door turns, hinge*. [IV] Epid. 3325₇₄ — K. 241 Δαμοφάνης εἴλετο δακτυλίου τοῖς γιγλύμ|οις ἐς τ|ὸ μέγα θύρ|ω|μα —. Cf. Hesych. γίγλυμος· ὁ στρεφόμενος γόμφος ἐπὶ τῶν θυρῶν. Cf. Kav., l. c., and Baumack, Aus Epid., p. 79.

γναφικός, *pertaining to a fuller*. [II] Delph. 1904₆ μανθάνων τὰν τεχνὰν τὰν γναφικὰν —, also ll. 7, 9. κναφικός is a late word found in Diosc. 4, 163, and in Suidas. For γν- : κν- see Meyer, p. 335.

γόνος, *descendants (collective)*. [VI] Elis 1153₃ = Ol. 11 = Roberts 294 Χαλάδριον ἦμεν αὐτὸν καὶ γόνον. See Roberts, p. 366.

γύης, *measure of land*. [IV] Tab. Heracl. II₁₃₊₁₄₊₁₅ γυάν, γυάι. Cf. τρίγυα πενθημίγυον, τρίγυον, τριημίγυον. Cf. Ins. Jurid. Gr., p. 227.

δεξίωσις, *reception of members or entertainment of guests*. Cos. 3634b₃₀ ἐπιμελέσθων δὲ τοῖς ἐπιμήνιοι ὦγ κα δέμη ποτὶ τὰν δεξ[ίωσιν]. See PH. 36, where it is noted that the two meanings given above are possible.

διαλείπω, *die*. [179] Delph. 1920₄ ἐπεὶ δέ κα διαλίπη Ἀρίσστα, 2082₅ ἐπεὶ δέ κα δι[α]λίπη Σωτίων, etc. The use of this word intransitively is one of the many peculiarities of diction to be found in these decrees.

δόμος, *layer of brick or stone*. Ion. 159₄ καὶ τοῦ [προ]σεχέος αὐτῷ τείχους δόμοι ἔξ. Cf. Herod. I₁₇₉ διὰ τριήκοντα δόμων πλίνθου. It is used also in the Septuagint, Eccl. 6, 25.

δουλαγωγία, *enslaving*. Phocis 1545₁₂ εἰ δέ τις ἐπιλανβάνοιτο αὐτῶν ἢ καταδουλίζοιτο, ἅ τε γενηθῆσα δουλαγωγία αὐτῶν ἄκυρος καὶ ἀρ<ε>μένα ἔστω. This occurrence is earlier than any literary use of the word.

ἔγκαυσις, *encaustic painting*. [IV] CIA. IV, 834b, col. II₂₆, καὶ ἔγκαυσις Λεύκων; Epid. 3325₂₄ τὰς περιστάσιος, l. 31 τοῦ σάκου, l. 51 ἀκάνθων, etc. ἐγκ- Epid. K. 242_{28, 10}. CIG. 2297 (Delian) τῶν θυρῶν. It is used as a medical term. Diosc. 5, 21; Plut. 2, 127 B.

εἰλέω, *exclude, hinder*. [380] Delph. Amphictyonic decree, Cauer 204₂₀ αἱ δέ κα μὴ ἀποτίνη ὁ — — — — εἰλέσ[θω τ]οῦ ἱεροῦ. Cf. Tab. Heracl. I₁₅₂ αἱ δέ χ' ὑπὸ πολέμῳ ἐγφληθίωντι, ἵνα μὴ ἐξῆμην τὼς μεμισθωμένως καρπύεσθαι — —; Elis 1150, κώποταροι μὴν πεδέοιαν, ἀπὸ τῷ βωμῷ ἀποφηλέοιαν κα τοὶ πρόξενοι καὶ τοὶ μάντιε(s), 1154, ἀποφηλέοι κ' ἀπὸ μάντειας. This development in meaning is not so strange for the compounds as for the simple verb. Cf. κατειλέω.

ἔκθεμα, *proclamation*. [III] Cos 3706₁ = PH. 367₁₁ ἐμ πόλει ἐκχθέματα κατὰ τὰν ἀγοράν. Cf. ὑπέχθεμα, Andania. Lob., Phryn., p. 249, explains πρόγραμμα as Attic, ἔκθεμα as Hellenistic. See Keil, Mitth. 1895, p. 37. For the writing see Meyer, p. 287.

ἐκκάθαρσις, *cleaning, polishing*. [IV] Epid. 3325₂₈₃ = K. 241 θυρῶν ἐκαθάρσιος, l. 20 [τῷ ναῷ (?)] ἐκαθάρσιος. Cf. l. 109 καὶ τῷ ναῷ ἐπικαθάρσιος.

ἐκλεινῶ, *cancel*. [III] Boeot. 488₇₃ ἐσλιανάτω Νικαρέτα τὰς οὐπεραμερ(ί)ας ἃς ἔχει κατὰς πόλιος. Cf. διαλεινῶ. See Ins. Jurid. Gr., p. 302, n. 4.

ἐκτός, *besides (adv.)*. [170–169] Delph. 1742 μάρτυροι· τοὶ ἱαρεῖς — καὶ ἐκτὸς Ἀλέξων, Μνασίθεος; Rhodes 789₈ (time of Hadrian) πρῶτον μὲν καὶ τὸ μέ[γ]ιστον· χεῖρας καὶ [γ]νώμην καθαρὸς — καὶ τὰ ἐκτός, ἀπὸ φακῆς ἡμερῶν γ', etc. ἐκτός (prep.), *besides*, occurs in Plato, Gorg. 474 D ἐκτὸς τούτων.

ἐλατήρ, *broad, flat cake*. Cos 3637, καὶ θύ[εται] ἐπὶ τῇ ἰστίᾳ ἐν τῷ ναῷ τὰ ἔνδορα καὶ ἐλατήρ ἐξ ἡμῆκτου [σπ]υρῶν· τούτων οὐκ ἐκφορὰ ἐκ τοῦ ναοῦ. Etym. M., p. 325, 46 μάζα ἐλάτης καὶ ἐλατήρ. Cf. Aristoph., Knights 1183 ἡ Γοργολόφα σ' ἐκέλευε τουτοῦ φαγεῖν ἐλατήρος, ἵνα τὰς ναῦς ἐλαύνωμεν καλῶς.

ἐνδικος, *liable*. [V] Gort. Law-code III₂₄ and elsewhere, Comp. 152. I₁₂, III₁₀, always in the phrase ἐνδικον ἤμην, equivalent to Attic ὑπόδικος. For similar words, ἐντιτος, ἔνοχος, etc., see section on Synonyms.

ἐνδιδύσκω, *clothe*. [156-151] Delph. 1899₁₃ εἰ δὲ χρεῖαν ἔχοι Διούσιος, συνιατρενέτω Δάμων μετ' αὐτοῦ ἔτη πέντε λαμβάνων τὰ ἐν τὰν τροφὰν πάντα καὶ ἐνδυδισκόμενος καὶ στρώματα λαμβάνων. There is little question that the form should be ἐνδυδισκόμενος, as corrected by Baunack, who cites τιτύσκομαι as a similar formation. ἐνδιδύσκω occurs in the New Testament, meaning *to have put on*.

ἔνδυμα, *garment*. [II] Delph. 1716, καὶ τὰ ἐνδύματα πάντα, 2141₂₃ τὰ δὲ γυναικῆα ἐνδύματα καὶ ἱμάτια φ[υλασ]σέστων —; Cnid. 3537 τὰ ὑπ' ἐμοῦ καταλιθθέντα ἱμάτια, καὶ ἔνδυμα καὶ ἀνάκω[λ]ον. This word is used by Plutarch and other writers of the Christian era.

ἐνεστηκώς, *plaintiff*. [453] Halicarnassus, Bechtel 238₅, τὸν δὲ ὄρκον εἰ[ν]αι παρεόντος [τοῦ ἐ]νεστηκότος. From ἐνίστημι.

ἐπαρή, *curse*. [IV] Ion. 156, B₃₀ οὔτινες τιμouχέοντες τὴν ἐπαρὴν μὴ ποιήσαν, l. 36 ἐν τῇπαρῇ ἔχεσθαι, 174 C₁₁ ἐπὴν τὰς νομ[α]-ίας ἐπαρὰς ποιῆται., 248 A₁₂ καὶ πρόσθετα ποιήσαντες Μανυσσώλῳ ἐπαρὰς ἐποιήσαντο, B₁₂, C₁₅. Aeol. 281 A₂₀, ποιήσασθαι δὲ καὶ ἐπάραν ἐν τῇ ἐκκλησίᾳ α[ῦτ]ικα, B₃₄ (same). This is a rare poetic word. It occurs but once in the Iliad, IX, 456 θεοὶ δ' ἐτέλειον ἐπαρὰς. Cf. also Ath., p. 466a ἐπαρὰς (ἐπ' ἀρὰς) ἀργαλέας ἡρᾶτο.

ἐπελαύνω, *take action, enforce*. [II] Arcad. 1222₂₃ εἰ δὲ μή, ὀφλέτω ἕκαστος πεντήκοντα δαρχμάς, ἐπελασάσθων δὲ οἱ ἀλιασταί. Cf. ἐπελάω, Tab. Heracl. I₁₂₇ (New Words).

ἐπελεύσομαι, used in the active (fut. and aor.) in the sense of *bring, carry*. [V] Gort. Law-code V₁₅ ἐπέλευσεῖ, III₅₂ ἐπέλευσαν, III₄₅₊₅₃, IV₇, Comp. 152, I₉, II₁₅, VII₃. Cf. Hesych. ἐλευσίω· οὔσω. Cf. Baunack, Ins. v. Gort., p. 40; Comparetti, pp. 260 f. In inscription 152 this verb is used in direct contrast with ἐπιδίόμαι.

ἐπήκοος, *witness*. [V] Lac. M. 29 ἐπάκοε Μενεχαρίδας, Ἀνδρομέδης. M. 28 ἐπακόω, M. 30 ἐπακό. Cf. Hesych. ἐπάκοοι· οἱ μάρτυρες; ἐπήκοοι· κριταί, καὶ οἱ μάρτυρες, καὶ οἱ δικάζοντες. The words are certainly to be taken as nouns in the dual, with Boisacq, DD., p. 124; Müllensiefen, De tit. Lac. dial., p. 96, and others. Blass, Misc. Epigr. 130, thought the first form could be verbal, = ἐπήκουε.

ἐπιβάλλων, *ὁ, the one to whom it is due, the next in succession*. [V] Gort. Law-code III₅, τὰ τε φὰ αὐτὰς τοῖς ἐπιβάλλουσι ἀποδόμεν.,

III₁₁, V₂₅₊₃₀, VII₂₈ (com.). *ὁ ἐπιβάλλων* is used in this inscription to denote *οὗτος ᾧ ἐπιβάλλει τι*. The verb occurs in its ordinary sense in V₂₃, VI₂₉, IX₂₃, XI₃₃. Cf. *ἐπαβολά*. See Ins. Jurid. Gr., pp. 462, 470; Baunack, Ins. v. Gort., p. 147; Roberts, pp. 331 f.

ἐπικάθαρσις, *cleaning*. [IV] Epid. 3325₁₀₉ = K. 241. See *ἐκκάθαρσις*.

ἐπικαταβάλλω = *ἐπιβάλλω*, *inflict penalty*. [IV] Tab. Heracl. I₁₃₄ *ὅτι δέ κα τούτων τι ποίοντι πὰρ τὰν συνθήκαν τοὶ πολιονόμοι τοὶ αἰεὶ τῷ φέτεος ἐπικαταβα[λ]ίοντι καὶ ζαμύουσιν*.

ἐπικαταλλαγή, *difference in exchange*. [IV] Epid. K. 242₁₁ *Τύχωνι ἐπικαταλλαγὰ ἐπὶ τὸ καταλλαχθὲν ἀργύριον ἐς Ἀθάνας*. Cf. Theophr., Char. 30 *τοῦ χαλκοῦ τὴν ἐπικαταλλαγὴν προσαπαιτεῖν*. See Keil, Mitth. 1895, 66, who thinks that *καταλλαγή* also has this meaning in this inscription.

ἐπίουρος, *naïl*. [IV] Epid. 3325 A₆₃ *Δαμοφάνη[ς] εἴλετο ἄλους καὶ χοινίκας καὶ δακτυλίο[υς] καὶ ἐπιούρους ποὶ τὰ διὰ στύλων θυρώματα*. 1. 73 *Δαμ[οφ]άνης εἴλετο τῷ μεγάλῳ θ[υρώματι] χοινίκας καὶ πλύνθους καὶ ἐπιούρ[ους]*. Hesych. *ἐπίουροι· ἐπίσκοποι καὶ ἡλοι ξύλινοι*. See Aus Epid., p. 79.

ἐπίποκος, *having wool on, unshorn*. Cos 3731₆ = PH. 401 [*Ἐκ*]άται ἐμ πόλει [οἶν] ἐπίποκον τελέ[αν]. Cf. Mitth. 16, 414, n. 1. Töpffer notes that this custom of sacrificing a sheep unshorn is analogous with Jewish custom, but is not found elsewhere in Greece. In Athens it was directly forbidden. Cf. Ath. I, 9; IX, 375. See also Paton, l. c., where it is said that the word in the form *ἐποκον* is still used by the shepherds of Cos. *ἐπίποκος* occurs in Kings IV, 3, 4.

ἐπισπένδω, *promise solemnly*. [V] Gort. Law-code IV₅₂ *ὅτι α δὲ πρόθθ' ἔδωκε ἢ ἐπέσπενσε, ταύτ' ἔχεν, ἄλλα δὲ μὴ ἀπολαν[χά]νεν*. V₃, VI₁₁₊₁₃₊₁₉₊₂₁, X₂₈. This word is evidently used on account of the libation which accompanied the formal act of transferring property in Gortyn. Cf. Lat. *spondeō*.

ἐπίτεξ, *ἐπίτοξ*, *pregnant*. [VII/VI] Cret. Comp. 10, *οἱ ἐπίτεκ[ς]*. And₃₄ *καὶ θυσάντω τῇ μὲν Δάματρι σὺν ἐπίτοκα*. See Schulze, Quaest. Ep., p. 180, note 2: “*τριχάρεικες: accus. *φοῖκα* (in *φοίκαδε*) = ἐπίτεξ: accus. *ἐπίτοκα*.”

ἐρίζω, *contest at law*. [IV] Tab. Heracl. II₂₆ καὶ τοὶ μὲν ἐρίζαντες ἀπέσταν, τοῖς δὲ ἐδικοξάμεθα δίκας τριακοσταίας. ἐρίζω is not used elsewhere of legal contests.

ἔροτις, *feast*. [IV] Arg. LeB.-F. II, 122 = Kaibel, Epigr. Gr. 846 Ἦραι ὃν εἰς ἔροτιν πέμπο[ν ἅε] θλα νέοις. Cf. Hesych. ἔροτιν· ἐορτήν. Κύπριοι. This word occurs in Eur., Electra 625 Νύμφαις ἐπόρσυν' ἔροτιν, ὡς ἔδοξέ μοι. Cf. Meyer, p. 165.

ἔρρω = **φεύγω**. [VI] Elis 1153₃ = Ol. 11 = Roberts 294 αἰ δέ τις συλαίη, **φέ(ρ)ρην** (FEPEN) αὐτὸν πο(τ)τὸν Δία, αἰ μὴ δάμοι δοκέοι. 1152₂ = Ol. 2 = Roberts 292 αἰ ζέ τις κατιαραύσειε, **φάρρην** (FAP-PEN) ὦρ φαλείω. This explanation is not without difficulties. See ll. cc. and especially Dittenberger, Ol., p. 30.

ἔστιᾱτόριον, *hall for feasting*. [III] Rhodes, IG. Ins. 677₁₆ = Cauer 177 [θ]έμειν δὲ τὰς στάλας μίαμ μὲν ἐπὶ τᾷς ἐσόδου τᾷς ἐκ πόλιος ποτιπορευομένοις, μίαν δὲ ὑπὲρ τὸ ἱστιάτόριον. The form ἔστιᾱτόριον is found only in Theopomp., Hist. 33, and Dion. H. 2, 23. Philostr. 605 has ἐστιατήριον; Herod. IV, 35 ἰστιητορίου. For the initial vowel of this form and examples see Meyer, p. 109 (who takes it from a *1 ves*); Kretschmer, KZ. 31 (who thinks the derivation from *1 ves* uncertain on account of the aspirate in Attic); Boisacq, DD., p. 69. Brugmann, I, p. 836, explains the *i*-vowel as due to assimilation.

ζύγαστρον, *box containing the archives*. [IV] Delph. BCH. 1890, 201₃₉ γραμματιστᾷ στατήρες πέντε· κάρυκι δραχμαὶ τρεῖς· ζυγάστρον ὀβολοὶ πέντε, ἡμιωβέλιον· πινακίων ὀβολός. There are numerous glosses on this word. Etym. M. ζύγαστρον· παρὰ Δελφοῖς ζύγαστρον καλεῖται τὸ γραματοφυλάκιον. In Soph., Trach. 692, it is used for κιβώτιον. Cf. Hesych. ζύγαστρος· κιβωτός, (σ)ορὸς ξυλίνη.

In II₃₉ of this Delphian inscription four ναοποιοὶ ἐπὶ τοῖς ζυγάστροις ἐφεστάκεον. Cf. p. 218, where it is stated that the word is common on the unedited fragments.

ἡθήσις, *polishing, cleaning*. [IV] Epid. K. 242₁₂₄ ἡθήσιος ἔλαβε Λααρχίδας τῶν λίθων τῶν εἰς τὸς σакὸν τὰς θυμέλας. Cf. Aristot., Probl. 870b₁₇, ἡθίσει for ἡθήσει = καθάρσει. Kavv., l. c., takes the

word from ἡθέω. Keil, Mitth. 1895. 426, notes that with this derivation we should expect ἄθησις. He suggests that it may be a technical building-word which keeps its Ionic-Attic form. It may have been ἥθησις, as the Sigeian ἡθμός. But Meyer, Alb. Stud. III, p. 42, derives *σάω from σῑᾱ- in Lith. *sijoti* for **siōti*. Beside this there is an I. E. $\sqrt{\text{sei-}}$, *sift*, O. B. *sīto*, *sējati*. This root is further connected with $\sqrt{\text{sē}}$, *throw, sow*, from which ἡθέω may be taken. The loss of aspiration is probably due to dissimilation.

ἡλίαςις. [V] Arg. Mon. Ant. I (1891), 593 ff. ἐ(τ)τὰς ἀλιδάσιος (ΕΤΑΞ ΑΛΙΑΞΞΙΟΞ). Cf. Brugmann I, p. 662; Danielsson, Zur argiv. Bronzeinschrift, Eranos I, 31 f. Otherwise Robert, l. c., who would connect with λιάζειν. The inscription as a whole has not yet been satisfactorily explained.¹

ἡμίνα, half. [V] Gort. Law-code II₄₉, III₃₆, and elsewhere, Malla, Mus. It. III, p. 637. In Epicharmus, p. 124, this means *half the έκτεύς*; so also in other poets. But in Crete it seems to be always an equivalent of ἡμισυς. But cf. ἡμιτύεκτος.

θέμα, deposit, fund. [V] Delph. BCH. 1895, 1 ff. B₅₀ μηδὲ κοιανείτω τῶν κοινῶν χρημάτων μηδὲ τῶν θεμάτων. Here the word plainly means *funds*. In Plut. 2, 116 A, B, and Sept. Tob. 4, 9, it means *pledges, deposits*. That it was a word of general meaning is shown by the gloss of Hesychius, θέμα· ἔξις· τόπος· στάσις· μνήμα.

ἱεροργός, sacrificial priest. Crete, Mus. It. III, p. 697 οἱ κόρμοι οἱ σὺν Ἀρατογόνω(ι) τῷ Ἀρτέμωνος κὼ ἱεροργὸς ἐπεμέληθη τῷ ταύ[ρ]ω κ[αὶ] τὰς ἐρίφω. ἱεροεργός occurs in Callim. Fr. 450, -ουργός in Ammon., p. 92.

ἱεροσκόπος, inspector of victims, diviner. Rheg. IG. Sic. et It. 617. This official is named in Dion. H. 2, 22, and Orph. II. 1, 23.

ἕω=ιδρύω. [V] Coreyra, Brugmann, IF. III, 87 M|ὕς με hίσατο. Epid. K. 138 τὸν δ' ὑμῖν Βρασιδᾶς ξυνήιον ἕσατο βωμόν. Brugmann compares ἕσσατο in an Argive inscription discussed by Baunack, Philologus 48, 396. These are the only occurrences of

¹In addition to the above, compare also Reinach, Rev. d. Ét. Gr. IV, 171 ff.; Peppmüller, Woch. f. klass. Phil. 1891, N. 31; Meister, I. F. Anz. 200. The last gives a review of previous translations.

the middle aorist of ἴζω, though εἵσατο, from *ἔζω, is used in the same sense in literature as well as in the Carian inscription quoted by Brugmann. See also for the Corcyrean inscription Six, Mitth. 1894, 341. For various words used for *dedicate* see section on Synonyms.

ἴστωρ, *witness*. [III] Boeot. 429., 430., 482₁, 488 (com.), 511₂₅ *ρίστωρ* and *ρίστορες*, always written with ρ. Cf. Hom., Il. Σ 501 ἐπὶ ἴστορι πείραρ ἐλέσθαι, and Ψ 486 ἴστορα δ' Ἀτρείδην Ἀγαμέμνονα θείομεν ἄμφω. It is used also for *witness* in the oath of the ephebes. Poll. 8, 106. Cf. Hesych. ἴστωρ· συνετός, σοφός, ἔμπειρος. μάρτυρ. συνθηκοφύλαξ.

καθαρτής, *cleanser, purifier* (official). [I] Lac. M. 56₂₄.

καλάσις. [I] And.₁₇ αἱ δὲ παῖδες καλάσηριν ἢ σινδονίταν καὶ εἰμάτιον μὴ πλείονας ἄξια μνᾶς, αἱ δὲ δοῦλαι καλάσηριν ἢ σινδονίταν καὶ εἰμάτιον μὴ πλείονος ἄξια δραχμῶν πεντήκοντα —. l. 19 καλάσηριν ἢ ὑπόδυμα, l. 20 καλάσηριν καὶ εἰμάτιον. Cf. Herod. II. 81; Poll. VII, 71; Aristoph., Fr. 330b (Blaydes).

καρτερός, *valid*. [V] Halicarnassus, Bechtel 238₂₂ ὅτ[ι] ἂν οἱ μνήμο[νες ε]ἰδέωσιν, τοῦτο καρτερόν εἶναι. See Br. Mus. IV, 586; Roberts 145 and p. 342. In l. 29 the adjective occurs in the meaning *possessed of*, which is sometimes found in literature καρτεροὺς δ' εἶναι γ[ῆς κ]αὶ οἰκίων, οἵτινες τότε εἶχον. See also Gort. Law-code IV₂₄, VI₃₃, and others. The comparative is used in a technical sense, describing *those whose testimony is entitled to the greater weight*, in the Gort. Law-code I₁₅ αἱ δέ κα μωλῇ ὁ μὲν ἐλεύθε[ρ]ον, ὁ δ[ὲ δ]ῶλον, καρτόνας ἦμεν, [ὅττο]ι κ' ἐλεύθερον ἀποφωνίοντι.

καταδατέομαι, *reapportion*. [IV] Tab. Heracl. II₂₅ ταῦταν τὰν γὰρ κατεδασσάμεθα. See *δατέομαι*, Poetical Words.

κατάκειμαι, *be personally pledged for debt*. [V] Gort. Law-code I₅₅ τὸν δὲ νενικαμένο[ν] κα[ὶ τὸν κα]τακείμενον ἄγοντι ἅπατον ἦμεν, X₂₆ ἄνθρω[π]ον μὴ ὦνῆθα[ι] κατακείμενον πρὶν κ' ἀ(λλ)ύ(σ)ηται ὁ καταθέας, —. Comp. 152 (Lesser Code) V₁₃, VI_{3·10·16}. This word is used of the free man as well as of the slave.

κατάλογος, Epidaurean official named by the senate. [IV] Epid. K. 242_{2·9·13} etc., 273, 275. See Keil, Mitth. 1895, 27 f.,

who discusses the various duties of the *κατάλογος*. In inscription 273 he seems to have been *γραμματεὺς* of the *βουλή*. The name occurs in close relation with sums of money, so that one would conclude that some sort of financial officer is meant. But in 242 he makes no payments, receives no money, and does not keep the records. Keil suggests that the *κατάλογος* may have been named as a supervising official on behalf of the state. The form *καταλογεὺς* would be expected, but compare *ἀπόλογος* and Keil's note, l. c., p. 26.

κατατίθημι, *take a personal pledge from another for debt*. [V] Gort. Law-code X₂₆. See *κατάκειμαι* for use and citation. This passage is somewhat obscure, but these words hardly admit of any other translation. See *Ins. Jurid. Gr.*, pp. 450, 481, 487.

κατειλέω, κατείλω, *assemble*. [V] Gort. Law-code X₃₅, XI₁₃ *καταφηλμένων* (KATAFELAMENON) *τῶμ πολιτᾶν*. This is the transcription of Baunack, *Ins. v. Gort.*, p. 38, who takes it as originally reduplicated *φεφελ-*. So Blass-Kühner II, p. 412. Brugmann II, 1213, prefers *-φελμένων*.

κλᾶρος, *division of land* to which the *κλαρῶται* (= *ἀφαμιῶται* = *φοικεῖς*) are attached. [V] Gort. Law-code V₂₆ *αἱ δὲ μὴ εἶεν ἐπιβάλλοντες, τὰς φοικίας οἵτινές κ' ἴωντι ὁ κλᾶρος τούτους ἔχεν τὰ χρήματα*. Cf. Hesych. *κλαρῶται· εἴλωτες, δούλοι*. See *Ins. Jurid. Gr.*, p. 423, and citation from *Ath.*, p. 263e *καλοῦσι δὲ οἱ Κρήτες τοὺς μὲν κατὰ πόλιν οἰκέτας χρυσωνήτους· ἀφαμιώτας δὲ τοὺς κατ' ἀγρόν, ἐγχωρίους μὲν ὄντας, δουλωθέντας δὲ κατὰ πόλεμον· διὰ τὸ κληρωθῆναι δὲ κλαρώτας*.

κόμιστρον, *provision, gift*. [V] Gort. Law-code III₃₇ *κόμιστρα αἷ κα λῆι δόμεν ἀνὴρ ἢ γυνά, ἢ ρῆμα ἢ δυνάδεκα στατήρας ἢ δυνάδεκα στατήρων χρῆος, πλῖον δὲ μὴ*. The general meaning of this word is clear, but there has been much discussion as to the occasion of giving the *κόμιστρα* in Gortyn. It is taken by the editors of *Ins. Jurid. Gr.*, pp. 363 f., as also by Baunack, *Ins. v. Gort.*, p. 126, as a gift made at the time of the divorce. Comparetti, *Leggi di Gort.*, p. 180, connects it with what precedes, and thinks it denotes a gift for funeral expenses. Bücheler and Zitelmann discuss the word, *Das Recht v. Gortyn*, p. 128, but do not come to any

definite conclusion as to its specific meaning. As Comparetti remarks, the literary use of the word does not limit its meaning beyond the general idea of *carrying*. Cf. Aesch., Ag. 965: Eur. Herc. Fur. 1387, and Poll. VI. 186 τῷ φέρουντι, κόμιστρα, which occurs in a list of names of gifts peculiar to certain classes of people. One would incline to think with the French editors and Baumaek that this is given to the one who leaves the house after the divorce. It may be that the meaning *provide for* is the prominent idea rather than *bring, carry*.

ληίω, λείω, *wish, will*. [V] Gort. Comp. 150₁₂, 151, Law-code (common); El. 1151, = Ol. 16 (inscriptions which do not have Η); Gort. Comp. 152 (3 occurrences), 153 II, (inscriptions which have Θ = η and use it in this word); Oaxus, Comp. 183₅, 184_{8,12}, and Cnossus, Mus. It. II, 678 (inscriptions which have Θ, but do not use it in this word). Cf. Hesych. λεῶμι· θέλοιμι ἄν. The inscriptional evidence would seem to be conclusive and to show that both forms of the stem exist. Cf. Bechtel, Nachr. d. Gött. Ges. d. Wiss. 1888, 400, and Solmsen's discussion, KZ. 32, 515. Solmsen, p. 517, would take the form used in the Law-code from the long vowel stem, but thinks, p. 515, note, it is impossible to decide for the Elean λEOίταν. Meyer, p. 581, would take both from the short form of the root. Cf. Brugmann II, 1087, 1160; Meister, Berl. Philol. Wochenschrift 1885, 1450; Dittenberger Ol., p. 43, and the literature cited. For the use of verbs denoting *will, wish*, see section on Synonyms.

λιμήν = ἀγορά. [214] Thess. 345₁₂ τὸς ταγὸς ἐνγρά[ψαν]τας ἐν λεύκωμα ἐσθέμεν αὐτὸς ἐν τὸν λιμένα —. See Prellwitz, De dial. Thess., p. 50, who cites Hesych. ἀγορά· ὄνομα τόπου ἢ λιμένος, Θετταλοὶ δὲ καὶ τὸν λιμένα ἀγορὰν καλοῦσι; also Dio Chrys. orat. 11, I, p. 315; Strabo XVI, 683.

λυτρώω, *pay expenses*. Delph., Cauer 207, καθὼς ἦν λελυτρωμένοι ὑπ' αὐτῶν. Cf. Ditt. Syll. 207, note. This word generally means *release on ransom, redeem*, cf. Plat., Theaet. 165 E, Polyb., Dem., etc.; but here it plainly means *having expenses paid*.

μαστρός, 1) member of a special Rhodian council, 2) prosecutor of those misusing the sacred funds at Delphi. Rhodes, IG.

Ins. 694₁₃ ἐγ δὲ ταυτᾶν τᾶν κτοινᾶν ἀποδεικνύειν τοὺς κτοινάτας μαστρὸν ἐν τῷ ἱερῷ τῷ ἁγιοτάτῳ ἐν τῇ κτοίνῃ· κατὰ τὸν νόμον τῶν Ῥοδίων, Ialysus 677, Lindus 761, 762, 828, 829a, 837, 839, 861, Camirus 696; Delphi, Ditt. Syll. 233₂, εἰ δέ τις τούτων τι ποιήσαι ἢ ἄρχων ἢ ἰδιώτας κατάμαστρος ἔστω ἱερῶν χρημάτων φωρᾶς καὶ οἱ μαστροὶ καταγραφόντω κατ' αὐτοῦ κατὰ τὸ ψαφισθὲν —. Cf. Hesych. μάστροι· παρὰ Ῥοδίοις βουλευτ(αί). Arist., Fr. 526, quoted by Harpocration, ὡς οἱ ζητηταὶ καὶ οἱ ἐν Πελλήνῃ μαστροί, ὡς Ἀριστοτέλης ἐν τῇ Πελληνίων πολιτείᾳ. Cf. And.₅₁ ὑπόμαστροι = ὑπεύθυνοι. See Gilbert II, pp. 37 (Delph.), 181 (Rhodes). In Rhodes the μαστροὶ stood at the head of the assembly, they had a γραμματεὺς (828), and were chosen from the ἐπιστάται of the assemblies. Cf. 694₁₃, cited above. They seem also to have formed an auditing board for the accounts of the magistrates, and to have controlled the administration of the property belonging to the temple. See Br. Mus. II, 351.

μασχάλη, *grotto*. [IV] Tab. Heracl. I₉₂ ἐπὶ δὲ τῷ παρὰ τὰ Φιντία ἐπτά σὺν τῷ παρὰ τὰν βυβλίαν μασχάλαν καὶ παρὰ τὰν διώρυγα. Cf. IG. Sic. et It. 645 and note. Kaibel compares Strabo VI, 268 ἥ μὲν Μεσσήνη τῆς Πελωριάδος ἐν κόλπῳ κείται καμπομένης ἐπὶ πολὺν πρὸς ἑὸν καὶ μασχάλην τινὰ ποιούσης.

μέρος, τὸ, = ὁ κλήρος. [V] Locris 1479 B₁₉ = CIGS. III, 333 αἱ κα μὴ διδοῖ τῷ ἐνκαλειμένοι τὰν δίκαν, ἄτιμον εἶμεν καὶ χρήματα παματοφαγεῖσται, τὸ μέρος μετὰ φοικιατᾶν. See Gilbert II, p. 40, note 1, who translates "sein bestimmter Theil." Cf. also Meister, Ber. d. sächs. G. d. W. 1896, p. 325, who discusses at some length: Dittenberger, l. c., fully indorses this explanation.

μετάβολος, *merchant, trader*. [II] Cos 3632₂, θυνόντω δὲ κα[τὰ τ]αὐτὰ καὶ (τ)οὶ μετάβολοι τοὶ ἐν τοῖς ἰχθύσιν Ποτειδάνι καὶ Κῶ οἶν —. This is a rare use found in Isai. 23, 2, 3. Cf. Lob., Phryn., p. 315, for this word and others in -ος where -εύς would be expected.

μυχός, *storehouse for grain*. [IV] Tab. Heracl. I₁₃₉·141·144 οἴκοδομήσεται — μυχόν. τὸν δὲ μυχὸν πέντε καὶ δέκα ποδῶν παντᾶι. — παρὰ δὲ τὸν μυχὸν τρεῖς μνᾶς ἀργυρίῳ. In Ath. X, p. 414 C, mention is made of a general storehouse μυχοὶ πόλεως.

νεωλκός, *one who hauls up the ship*. [II] Cos 3632₃, *θύνονται δὲ κατὰ ταῦτὰ καὶ τοὶ νεωλκοί*. Cf. Pollux VII, 190 *νεωλκοί· τὰ δὲ τῶν νεωλκῶν ξύλα, οἷς ὑποβληθεῖσιν ἐφέλκονται αἱ νῆες, φάλαγγες καὶ φαλάγγια*. *νεωλκία* is found in CIA. II, 467₃₇. See Töpffer, Mitth. 1891, 431. The only occurrence of this noun in literature which I have found is that cited by L. & S., Aristot. Phys. 7, 4, *εἰς γὰρ ἂν κινοίη τὸ πλοῖον, εἴπερ ἢ τε τῶν νεωλκῶν τέμνεται ἰσχὺς εἰς τὸν ἀριθμὸν καὶ τὸ μῆκος ὃ πάντες ἐκίνησαν*. The verb *νεωλκέω* is quite common.

νεωποιέω, *ναῶποιέω*, *serve as νεωποιός*. [IV] Delph. BCH. 1896, 198 ff., I₆₉ *Νικομάχου δὲ τοῦ Μενεκράτεος ναοποιέοντος*; inscriptions of Asia Minor, CIG. 2930, 2956, etc. Cf. Poll. I, 11. In literature it is used only by Greg. Naz., Orat. 37, p. 610, et al.

νεωποιῆς, **νεωποιός**, **ναῖποιᾱς**, **ναῖποιᾱς**, **ναῖποιός**, *magistrate who superintends the building of a temple*. [IV] Delph. BCH. 1896, 198 ff., I, *παρ τὰν πόλιν τῶν Δελφῶν λοιπὰ χ[ρ]ήματα τοῖς ναοποιοῖς* (com.); Cos 3705_{33, 46, 91, 95} = PH. 367 *τοὶ ναποῖαι τοῖς Ἡρακλείοις*, 3707₃₁ = PH. 369, 3705₁₀₀, PH. 373 *ναποῖαι*; Ion. 147₁, *τοὺς νεωποιᾱς*, Ins. of Asia Minor, CIG. 2656, 2785, 2824, etc. Cf. Arist., Rhet. I, 1374b *οἶον ὃ Μελανώπου Καλλίστρατος κατηγόρει, ὅτι παρελογίσατο τρία ἡμιωβελία ἱερὰ τοὺς ναοποιούς*.

ὀβελιά, **ὀβελιάς**, *baked or toasted on a spit, bread or cake*. [II] Cos 3632₄, *τοὶ ἀγοράζαντες τὰν ὄνᾱν τᾱς ὀβελίας*. Cf. Poll. VI, 75 *ὀβελία δὲ ἄρτοι. οὓς εἰς Διούσου ἔφερον οἱ ὀβελιαφόροι*; Ath. 111 B *ὃ δὲ ὀβελίας ἄρτος κέκληται. ἦτοι ὅτι ὀβολοῦ πιπράσκειται — ἢ ὅτι ἐν ὀβελίσκοις ὥπτᾱτο. Ἀριστοφάνης Γεωργοῖς Εἰ τ' ἄρτον ὀπτῶν τυγχάνει τις ὀβελίαν*. Töpffer, Mitth. 1891, 419, gives the above explanation. He further suggests the possibility that *ὀβελία* may denote a *tax of an obol*, and the whole phrase may designate those selling the right of collecting this tax.

οἰκεύς, *serf*. [V] Gort. Comp. 18₃, Law-code II₈ (com. in columns II, III, and IV). A full discussion of the status of the *φοικεύς* is to be found in Ins. Jurid. Gr., pp. 424 ff.

φοιζήα, Crete, Comp. 77–78, 145, and *φοιζήαζε*, 17, would seem to be the same word and derivative, but as yet there is no

satisfactory explanation of the phonetic difficulty. See Comparetti, p. 54, who thinks of a phonetic change by which κ came to be pronounced as a palatal. Cf. Baunack, Berl. Phil. Wochenschrift, 1887, 57. There is no context.

ὀπτίλλος, *eye*. [IV] Epid. 3339₉₂. Cf. ἀτερόπτιλος l. 72. See Schmidt, Plur., pp. 380, 401, 407; Collitz, BB. 18, 206 ff.; and especially the comprehensive discussion of the various Greek words for *eye*, Brugmann, Ber. d. sächs. G. d. W. 1897, 32 ff. ὀπ-τίλλος is from the root ὀπ- seen also in ὄπ-ωπα, but ὄκταλλος is to be taken with Collitz from the same stem as Skr. *akṣi*, *akṣan*, Av. *aśi*, and hence to be entirely separated from ὀπτίλλος. These words with Rhodian πτοίνα, κτοίνα have led to various attempts to establish a derivation which might account for a double development in Greek, and give under different conditions πτ- and κτ- from the same root. But so far the evidence is not sufficient. Cf., however, in addition to the above, Kretschmer, KZ. 33, 272.

The suffix -τίλλος is rare; ναυτίλος, ναυτίλλομαι furnish the only good parallel. ὀπτίλος is found in Stob. 50, 15, and Plut., Lyc. 11, ὀπτίλλος, Plut., Arcad. 54, 15.

ὄρεγμα, measure of land. [IV] Tab. Heracl. II_{33.34}, et al., καὶ ἐγένοντο σχοίνοι ἑκατὸν τριάκοντα ὀκτώ, ὀρέγματα ὀκτώ.

πατροῦχος. [V] Gort. Law-code VIII_{1.21} (com.) ἡ πατριωῶχος (ΠΑΤΡΟΙΟΚΟΞ), the *heiress* = Att. ἐπίκληρος. πατροῦχος with παρθένος expressed occurs in Herod. 6, 57 πατρούχου τε παρθένου. πέρι —. The legislation concerning the “heiress” forms an important part of columns VII, VIII, and IX of the Law-code. For discussion of these laws see Ins. Jurid. Gr., pp. 475 ff., and the various editors of the inscription.

πέιρα, *mercantile venture*. [V] Gort. Law-code IX₄₃ αἷ τίς κα πῆραι συναλ[λάκ]σηι, ἡ ἐς πῆρ[α]ν ἐπιθέντι μὴ ἀποδιδῶι. Hesych. ἐπὶ πέιρα· ἐπὶ διαπίρα ἢ ἐπὶ ληστείᾳ καὶ πειρατικῇ βλαβῇ. This passage is much effaced, but the reading is reasonably certain. The meaning is hardly that of *piratical undertaking*, as Comparetti says, Le leggi, p. 225, but rather according to Ins. Jurid. Gr., p. 385, simply *traffic, business*.

περιέχω, *stipulate*. [50] Delph. 2208₁₀, εἰ δὲ μὴ παραμένοι καθὼς ἂν ἀνὰ περιέχει. This extension of the meaning of περιέχω is, so far as I know, unique. It is, however, a quite natural development.

περίστασις = *περίστυλον* (?). [IV] Epid. 3325 = K. 241₆₊₁₃₊₂₄, K. 242₄₉₊₆₀₊₁₆₃. This word occurs also in the inscription of Lebadaea. Fabricius defines it as that part of the stylobate "quae inter locum, quo columnae constituuntur, et cellae parietem interest." Kavnadias interprets, however, as above. Cf. also Baunack, *Aus Epid.*, p. 64.

πέτευρον, *raised tablet*. [IV] Ion. (Oropus), Bechtel 18₁₂, τὸ ὄνομα τοῦ ἐγκαθεύδοντος, ὅταν ἔμβάλλει τὸ ἀργύριον, γράφεσθαι τὸν νεωκόρον καὶ αὐτοῦ καὶ τῆς πόλεως καὶ ἐκτιθεῖν ἐν τοῖς ἱεροῖς γράφοντα ἐν πετεῦροι σκοπεῖν τοῖς βουλομένοις. Cf. Hesych. πέτευρον· σανίς, ἐφ' ἧς αἱ ὄρνεις κοιμῶνται· καὶ πᾶν τὸ ἐμφερὲς τούτῳ· καὶ ὄργανόν ποιοι, καὶ πᾶν τὸ μακρὸν καὶ ὑπόπλουτον. ἔστι δὲ λεπτόν, ὅταν ἐν μετεώρῳ κείμενον. Cf. Photius, p. 426, 11. It is used to denote a perch for fowls in Aristoph., *Fr.* 667, Theocr. 13, 13. Its general meaning, however, is simply *raised, in the air*, and in formation it corresponds to Att. *μετέωρον*. The first part of the compound is *πετα-*, a compromise between *πεδά* and *μετά*, such as is seen also in *Πεταγείτινος* = Att. *Μεταγείτινος*, the second part being the stem of *αὔρα*, *air*, seen also in the Attic form. **πεταῦρον* becomes Ion. **πετηγρον*, *πέτευρον*. For further discussion see Kretschmer, *KZ.* 31, 448.

πληθύς, *majority*. [V] Locris 1479₁, = CIGS. III. 333 πληθὺν δὲ νικῆν. Cf. *πλήθαι* 1478₃₉, = CIGS. III. 334. See Meister. *Ber. sächs. G. d. W.* 1896, 323.

ποιίστασις, building term. [IV] Epid. K. 241₄₁, λατομίαν τῷ στρώματι καὶ τῇ ποιιστάσει. Kavnadias asks if *ποιίστασις*, *πρόστασις* may denote the *ramp* for mounting to the stylobate. Baunack thinks this word is synonymous with *ὑποδόκιον*.

πολιανόμος, official title. [IV] Tab. Heracl. I₉₅, ἡ πόλις καὶ τοὶ πολιανόμοι, I₁₀₅, τοῖς πολιανόμοις τοῖς ἀεὶ ἐπὶ τῶν μετέων —, I₁₁₇₊₁₃₄₊₁₇₈. This officer seems to be the same as the *ἀστυνόμος* of other cities. The word is used in later Greek to translate the Roman *aedile*.

προάρχω, *be first archon*. [III] Orchomenus 488₁₁₄ τὸν ταμίαν τὸν προάρχοντα τὰν τρίταν πετράμεινον. This word does not occur in a technical sense until late. Dio Cass. 47, 21; 57, 14, et al.

προδικέω = **προδικάζω**. Aen. 1432b, ἔκριναν οἱ δικασταὶ καθὼς οἱ προδικέοντες —. This verb occurs in Plutarch, Mor. 2, 787 B, 973 A, where it means *be patron* or *advocate*. Cf. Hesych. προδικεῖν· ἐπιτροπεύειν.

προπωλέω, *negotiate a sale*. Aetol. 1425, καὶ ὁ προα[π]οδότης μὴ προπωλ(ε)ῖτω. Cf. Plato, Laws 954 A ἐγγυητῆς μὲν δὴ καὶ ὁ προπωλὼν ὅτι οὖν τοῦ μὴ ἐνδίκως πωλοῦντος ἢ καὶ μηδαμῶς ἀξιόχρεω· ὑπόδικος δ' ἔστω καὶ ὁ προπωλὼν, καθάπερ ὁ ἀποδόμενος.

προσελαύνω, *proceed against*. [V] Arg., Meister IF. I, 200 = Blass, N. J. f. Phil. 143, 559 = Danielsson, Eranus I, 28 ff. ha δὲ βωλὰ ποτελάτω hantituchónsa. For similar aorist forms compare Cos 3636₁₁, etc., ἐλάντω and ἐπελάντω. See Bechtel, SGDI. III, p. 360. This meaning of the verb is rare. Cf. ἐλάω, ἐλαύνω, ἐπελαύνω. See Danielsson, l. c., p. 36, note 5.

πρόχοος, *a measure*. [V] Gort. Law-code X₃₉ καὶ πρόχοον φοίνω, Comp. 150₇. This word is commonly used in the Il., Od., Hesiod., Soph., etc., to denote a *jar* or *pitcher*, and especially a *vase* or *ewer* for pouring water. Cf. Hultsch, Metrol., p. 324, πρόχοος, ξέστης, μέτρον.

πρωτομύστης, *one newly initiated*. [I] And.₇₀ ὑπὲρ τοὺς πρωτομύστας. This word does not occur in literature until 500 A. D., Achill., Tat. 3, 22. Cf. Sauppe, Ausgewählte Schr., p. 271.

πυαλῖς, *basin* (of a stream). Troiz. 3362₄₃ ἐ]κ τοῦ δαπέδου κάτωθε οἰκοδομήθη καὶ τὰς πυαλίδος —.

ῥήγνυμι, *break, cultivate*. [IV] Tab. Heracl. I₁₈ (com.) καὶ ἐγένοντο μετριώμεναι ἐν ταῦται τῇ μερείαι ἐρρηγείας μὲν διακάτια μία σχοῖνοι —. This form is not used elsewhere to denote cultivated land. Cf. ἄρρηκτος of the same inscription.

ῥίπις, *missile* (?). [VI] Elis 1165 = Ol. 718 = Roberts 293 ῥιπίρ ἐγὼ Ξενφάρε[or]. Cf. Hesych. ῥιπίρ· ῥιπίς, τὸ πλέγμα, ἢ ἐκ σχοίνων πέτασος· Ἀττικοὶ δὲ ῥιπίδα, ᾧ τὸ πῦρ καίουσι· καὶ τραπέζας οὕτω λέγουσι, and ῥιπίς· τοῦ σκέλους τὸ ἀκροκώλιον. See Meister, Berl. Phil. Wochenschrift, 1886, 323, who thinks this word does

not mean *bellows*, as Röhl translates it, following the literary tradition. He takes it as a word applied to the stone itself and translates as above. This inscription would then be similar to that of the Bybon stone, Ol. 717. Dittenberger sees some objection in the character of the stone. In form the word would be a derivative similar to *κοπίς* from *κόπτω*, *τυπὶς* from *τύπτω*, etc.

σελὶς, technical building word. [IV] Epid. K. 242₁₃ ff. ἐξιδώκαμες τὰς θυμέλας τὸ στρώμα ποιῆ[σ]αι τὸ ἐν ταῖ περιστάσι σελίδας πεντήκοντα δύο, τὰν σελίδα, etc. See Keil, Mitth. 1895, 106 (note). The technical use of this word seems to be confined to the inscriptions, where it has three distinct uses: 1) in the inscriptions from Ephesus, Brit. Mus. 481, 339, 310, it indicates the sections of the *κερκίδες* made by the *διαζώματα*; 2) in our inscription it indicates the divisions of the floor of the *θόλος*; 3) in CIA. I, 234, it is used to designate divisions of the ceiling of the Eretheum. Cf. Fabricius, Hermes XVII, 586₁.

σημεῖον, *stripe*. [I] And.₁₆ μηδὲ τὰ σαμεῖα ἐν τοῖς εἰματίοις πλατύτερα ἡμιδακτυλίου —. Cf. Hesych. *σάμεα*· τὰ ἐν ταῖς ὥαις τῶν ἱματίων παράσημα. *Λάκωνες*.

σῖτεύνω, *supply with provisions*. Rhodes, Br. Mus. IV, 827 ἡμέρας] ἐξ σιτεύσαντα τὰς κοίνας τραπέζας. Similar benefactions are recorded in inscriptions from Miletus, LeB.-F. III, 227, and Amorgus, BCH. VIII, 450.

σκήρος, *barren land*. [IV] Tab. Heracl. I_{19,23}, etc. σκίρω δὲ καὶ ἀρρήκτω καὶ δρύμω φεξακάται τετρώκοντα ρ[έξ] σχοῖνοι ηημί[σχοινον]. See C. Robert, Hermes 20, 349.

σκήρος, *clippings of stone*. [IV] Epid. 3325 A₂₈ = K. 241 Εὐτερπίδας Κορίνθιος ἤλετο τὸν σκῦρον ἐς τὸ ἐργαστή[ριον ταμ]έν καὶ ἀγ[αγ]έν καὶ συνθέμεν. This word is found in the schol. to Pindar, Pyth. 5, 93 σκῦρον γὰρ λέγουσι τὴν λατύπην τὴν ἀπὸ τῆς κατεργασίας τῶν λίθων ἀποπίπτουσιν and Eustath. to Dionys. Per. 520 σκῦρος γὰρ ἡ λατύπη, — ἥγουν τὰ ἐκπαλλόμενα λιθίδια ἐν τοῖς λαξεύμασι. Cf. Hesych. σκῦρος — ἡ λατύπη. Kavvadias thinks the small stones used in the construction of the *ἐργαστήριον* are intended here. Baunack, Aus Epid., p. 76, agrees with this,

but thinks the use of the word in Epidaurus is extended so that it applies to the larger stone also.

σπείρα, 1) an article of dress; 2) *large rounded molding*. And.₂₁ ἡ σπῆραν λευκὰ μὴ ἔχοντα μήτε σκίαν μήτε πορφύραν; CIA. IV, 1054, A₁ κίονας καὶ τὰς σπείρας. For the first compare Hesych. σπείρον· τὸ καλὸν ἱμάτιον καὶ τὸ ῥακῶδες. Both these uses are easy developments from the general meaning of the word.

στοιβή, *foundation, substructure* (technical building term). [IV] Epid. 3325, στοιβὰν ἦλετο Μνασικλῆ[ς]. K. 242₁₀ παρ' Εὐνίκου ἐπιτιμὰν τὰς στοιβᾶς ἐπιξοᾶς ἀπήνικε —. Troiz. BCH. 1893, 116₂₅. Kavvadias reports this word also from an unedited inscription found in the Hieron, [τῶν] εἰς τὰν στοιβὰν πῶρων ἀγωγᾶς τὰν πρᾶταν. From στείβω as στοιβή, which denotes a *shrubby plant, cushion, pad*. It is used here technically. Cf. Baunack, Aus Epid., p. 62, who translates as above. Keil, Mitth. 1895, 434, criticises this as too broad. He would rather think of distinct parts of the foundation. He compares the double meaning of εὐθυνηρία, for which see Fabricius, Hermes 17, 568.

στρατός, *subdivision of tribe or clan*. [V] Gort. Law-code V₅ Αἰθαλεὺς (σ)τάρτος ἐκόσμιον οἱ σὺν Κύλλωι; Lyttus, BCH. 1889, 61 τῆς δώσεως τοῖς στάρτοις κατὰ τὰ πάτρια . . . Cf. Hesych. Στάρτοι αἱ τάξεις τοῦ πλήθους. The word is, of course, στρατός, but with specialized meaning. It denotes a division containing those members of the tribe who are entitled to be κοσμοί. Cf. Ins. Jurid. Gr., pp. 414 f. Comparetti thinks this was a military division, since the κοσμοί in time of war became στρατηγοί. Cf. Hesych. κόσμος· στρατηγός, also Arist., Polit. II, 70, 3.

συνείκω, *be of advantage*. Aeg. 3418 Μὴ ἄνοιγε· οὐ γὰρ μὴ συνείκη τοι ἄλλον τινα καθθέντι ἐς ταύταν τὰν σόρον· αἱ δὲ μὴ, αὐταντον αἰτιασῇ. Cf. Hesych. συνείκει· συμφέρει. Bechtel suggests that this form may be an aorist subjunctive belonging to the εἶκα cited in Cramer, Anecd. Ox. 1, 287₄, the third singular of which, εἶκε, is found in Hom. Σ 520.

συννευαρεστέω, *consent, approve*. [II] Thera, Cauer 148 A₅ συννευαρεστούσας καὶ τὰς θυγατρὸς Ἐπιτελείας τὰς Φοῖνικος.; Phocis 1555d₁ συννευαρεστέοντος καὶ τοῦ υἱοῦ αὐτῶν —; Delphi 2146

ὁμολογέω καὶ συνεναρῶ τὰ προγεγραμμένα, 2168, 2200, 2201, 2342. This is a late word. Diod., Excerpt. Vat., p. 131 οὕτω συνεναρῶντων ἡμῶν τῇ γραφῇ. In the inscriptions it is always used in the active.

συνεῦνη, *wife*. Astyp. 3485 Ὡ συνεύνα χρηστά, χαίρε. There is only one example of the feminine form of σύνευνος, and that is somewhat doubtful. Anth. Pal. V, 195, a fragment of Meleager. σύνευνος, *wife*, occurs in Pind., O. 1, 143; Aesch., Ag. 1116; Soph., Eur., etc. It is rarely used as a masculine.

ταγέω, *act as tagós*. [V] Delph. BCH. 1895, 1 ff. A ταγε[υ]σέω δι[καίως κ]ατὰ τοὺν νόμους; Thess. 345₃, ταγεύοντον Ἀριστονοί, Εὐνομεῖοι, etc.; 1332₂, 1329 Ia₂, 326₂, 345₄, 361 B₂, 327 A₂.

ταγή. [IV] Thess. Mitth. 1896, 110 κέν ταγά(ι) κέν ἀταγία. This phrase was understood by Chatzisoysidis as equivalent to ἐν τάξει καὶ ἐν ἀταξίᾳ. Meister, Ber. d. sächs. G. d. W. 1896, 254, explains more satisfactorily. He cites Xen., Hell. 6, 1, to show that at times there was no ταγός in Thessaly, and understands the whole phrase to mean "at a time when there is a ταγός and at a time when there is not." Danielsson also, Eranus I, 141 f., explains the phrase in this way, and for ἀταγία compares ἀκοσμία. ἀταγία does not occur elsewhere, and should have been cited in the list of New Words.

ταγός, *chief*. [IV] Thess. 345_{3,4}, et al., 361 B₂₂; Mitth. 1896, 110; Delph. BCH. 1895, 1 ff. Cf. Homolle, pp. 26, 40 ff. This Delphian inscription is the only instance of the technical use of this word to denote any official not Thessalian. Xenophon, Hellenica 6, 1; 6, 4, etc., uses it of the Thessalian official. The word occurs in the general sense, *leader*, in the tragedians. See Gilbert II, p. 15.

τέθμιον, *agreement, contract or bond*. [III] Orchomenus 488_{165*169*172*175} = CIGS. I, 3172 = Ins. Jurid. Gr., p. 276 τὰππάματα μούρη ὀδοεῖκοντα πέντε δίον[ο] ὀβολίω κῆ τῷ τεθμῷ ρίστωρ Ἀριστόνικος Πραξιτέλιος. Meister, Dareste, and Latyschew place a period after τεθμῷ and translate it variously, but connect with what precedes. This is on account of the κῆ, since Foucart, BCH. III, 460, punctuated after ὀβολίω. But by separating

entirely from what follows, a more serious difficulty is caused by the use of the genitive. Cf. *Ins. Jurid. Gr.*, p. 294, n. 2, where it is suggested that the case of *τεθμύω* may be connected with that of the preceding numerals. The reading adopted above is given by Dittenberger.

τελαμών, 1) *support of stone used under the stele*, 2) *stele*. [500] Argive, *AJA.* 1896, 43 *ἡ στάλα καὶ ἡ τελαμὼ* (TEΛAMO); Meg. 3078₁₁, τὸν δὲ ταμ[ί]αν ἀναγράψαντα τὸ ψάφισμα τοῦτο εἰς τελαμῶνα λευκοῦ λίθου ἀναθέμεν εἰς τὸ ἱερόν τοῦ Ἀπόλλωνος. With the second citation compare Latyschew II, 29, 351, 353, 438, 439, 452, 456, 459, where the *τελαμών* corresponds to the Attic *στήλη*. Richardson, l. c., p. 47, compares *CIG.* 2056d [*ἀναγράφαι εἰς στήλην λευκοῦ λίθου* [καὶ] ἀνα[θεῖναι αὐτὴν ἐπὶ τελαμῶνος, and later in the same inscription *ἀνάθεσιν τοῦ τελαμῶνος*. This explains the *στάλα καὶ ὁ τελαμὼ* of the Argive inscription.

τέρχνος, τρέχνος, *shrubs, trees*. [IV] Cyp. (Edal.) 60, τὸ(ν) χῶρον τὸν ἐ(ν) τῷ ἔλει — καὶ τὰ τέρχνη καὶ τὰ ἐπιό(ν)τα, ll. 18, 22 (same). Cf. Hesych. *τέρχνη φυτὰ νέα. ἡ ἐντάφια* and *τρέχνος· στέλεχος, κλάδος, φυτόν, βλάστημα*.

τέτρωρον, *group of four boundary-stones*. [IV] Tab. Heracl. I₉₀ ἀριθμὸς ὅρων — ἡοκτῶ σὺν τῷ τετρώρει (ΤΕΤΡΩΡΙΩΙ), I₁₅₉ διὰ τῶν τετρώρων. L. & S. define by *land inclosed by four boundary-stones*. But that is impossible for the first citation, while the definition given suits both places. The general meaning of *τέτρωρος*, of which *τέτρωρον* is the neuter, is *of four* —. It is used with a noun and absolutely. Cf. Eur., Alc. 483 *τέτρωρον ἄρμα*; Eur., Hipp. 1229 *τέτρωρος ὄχος*; Ael. N. A. 1, 36 *τέτρωρον, a team of four*; also Soph., Tr. 507 *τετραόρον φάσμα ταύρου*.

τίτᾱς, *guardian, protector*. [V] Crete, Comp. 148₅₇, αἱ δὲ [μὴ συλ]οίεν, ἑκατὸν στατήρας φέκαστον τοὺς τίτας [κατιστάμεν καὶ τὰν δ]ιπλήν τῶν χρημάτων ἐστεισάντας ἀποδόμ[ειν]. αἱ δὲ οἱ τίται μὴ φέρκσιεν αἱ ἐγράται, τὰν διπλήν — ἀποδόμεν —. 150₂₀ τ[ὸν] τίταν, 55–57₂₀ τῶν τίτᾱν. τίτας is used for *τιμωρός* Aesch., Cho. 67. Cf. Hesych. *τίται· εὐποροὶ ἢ κατήγοροι τῶν ἀρχόντων; ἀτίτην· ἄπορον*. Cf. *ἐντιτός*. Evidently in the manumission decrees the τίται correspond to the *βεβαιωτῆρες* of the Delphian inscription.

τρέω, *be banished*. [V] Arg. Fröhner, Rev. Arch. [1891 = Meister, IF. I. Anz., p. 200] ἔ τὰς ἀλιάσσιος τρήτω καὶ δαμευέσθω ἐνς Ἀθαναίαν. This special use of τρέω, so common with φεύγω, is, so far as I know, not elsewhere found. Cf. also Danielsson, Eranus I, p. 36.

ὑπώμαιον, *shoulder blade*. Cos 3636₃₃ [ν]ώτου δίκρεας, ὑπώ-
μαια, αἵματίου ὀβελὸς τρικώλιος —. Cf. PH., p. 87.

φθοίς, *cake*. [IV] Cos 3636₃₁ ἔπειτα ἄγοντι τὸ[μ βο]ῦν καὶ τὸ γ καυτὸν καὶ [φ]θοίας ἐπτὰ καὶ μέλι καὶ στέμμα. Cf. Hesych. φθοίς· πλακοῦς· καὶ τὰ πρὸς λεπτὸν ἀληλεσμένα —. Aristoph., Plut. 677 φθοίς.

φιλόζωος, *fond of one's life*. [II] Rhodes, IG. Ins. 842 ἃ τε φιλόζωος ψυχὰ τ—. See Löwy, Ins. gr. Bildhauer 186.

φρήτιον = **φρεάτιον**. Aerae 3246₁, ποτὶ φρητίοις. Cf. πλύνιον.

ὠβά, *small division of a tribe*. Sparta. [I] ὠβά M. 47₁₀, ὅπως ἀ[εἰ] ἃ ὠβά μναμονενοῦσα τῶν γεγότων φι[λ]ανθρώπων εἰς αὐτὰν ἀποδιδούσα φαίνεται τὰς καταξίους τιμάς. CIG. 1272₅, 1273₇, 1471₄. Cf. Müllensiefen, De tit. Lac. dial., p. 49, who thinks the word certainly from ὄφρις. See also Brugmann, Curt. Stud. IV, p. 145. The word is found in Plut., Lycurg. 6.

ῶρᾱ, *shoulder blade*. [V] Ion. 100₂₆ ἦν ἐν θ[ύη]ται, λά[ψε-
ται γλῶσ]σαν, ὀσφύν, δασέαν, ὥρην. This was first correctly explained by Bechtel. The word has nothing to do with οὐρά, but is Lat. *sūra* = ὠμοπλάτη. Cf. schol. to Od. XII, 89 ἰώρους. Ἀρίσταρχος ἀκώλους· τοὺς γὰρ Ἴωνας λέγειν φασὶ τὴν κωλὴν ὥρην καὶ ὠραίαν.

ὠνέω = **πωλέω**. [V] Gort. Law-code V₄₇ ὠνὲν (ONEN) τὰ χρήματα, κ' ὅς κα πλείστον διδῶι ἀποδομένοι, τὰν τιμᾶν δια[λ]αχόντων τὰ ἐπαβολὰν φέκαστος. Cf. Hesych. ὠνεῖν· πωλεῖν. The middle form in the usual sense of ὠνέομαι occurs in VI₄, X₂₅.

POETICAL WORDS IN PROSE INSCRIPTIONS.

ἀγορά = ἐκκλησία. Delph., Cauer 208 ἐν] ἀ[γ]οραὶ τελείωι σὺμ ψάφο(ι)ς ταῖς ἐν| νόμοις], WF. 11 ἔδοξε ταῖ πόλει τῶν Δελφῶν ἐν ἀγοραὶ τελείαι. Cf. 14, 16, 475. Thess. Mitth. 1884, p. 128 τῶ[ν] Θ[ε]σσαλῶν, ἀγορὰ μηνὶ . . . δευτέ[ραι], etc. Cf. Swoboda, p. 307. Kleemann, Voc. Hom., p. 4, adds an inscription from Halicarnassus, Sauppe, Gött. G. d. W. 1863, 305, ἐν τῇ ἐρ[ῇ] ἀγορῇ, and Gort. XI, 12 ἀποφειπᾶθθω κατ' ἀγοράν. But ἀγορά in the Gortynian may be used in the ordinary sense, though Bücheler and Zitelmann, Das Recht v. Gort., p. 164, take it as *assembly*.

ἀγρέω = αἰρέω. See Rare Words.

ἀγχίμολος. Crete, Comp. 19 ὅστις μέζατ[ος] ἴοι|. . . τῶι ἀνπαν- τῶι μ' ἦμεν ἀνκέμο[λον]. Cf. Comp., p. 34. The reading is doubtful. Comparetti cites Homeric ἀγχεμάχος for the second vowel. He thinks the word in this place probably has the special meaning of ἀγχιστεύς.

αἰδής. See Rare Words.

αἶσα, *portion*. Cypr. 73 τῶ Διὸς τῶ φοίνω αἶσα —; Lac. LeB.-F. 352h₃₃ πέμπειν δὲ αὐταὶ καὶ αἶσαν. This is a late honorary decree in the Doric κοινή. See Schulze, Berl. Phil. Wochenschrift 1890, 1471. Cf. Ath. VIII, 365d τὴν συμβολὴν τὴν εἰς τὰ συμπόσια ὑπὸ τῶν πινόντων εἰσφερομένην Ἀργεῖοι χῶν καλοῦσι· τὴν δὲ μερίδα αἶσαν. This is a quotation from Hegesander. In actual literary use the word occurs with this meaning only in poetry. Smyth cites Pind., Pyth. IX, 61, Simonides, and Empedocles.

ἀμεύομαι = ἀμείβομαι. Crete, Comp. 12–13 μὴ ἀμεφύσασθαι, 201₃ (ἀ)μεύσονται. For the writing with *f* compare the various spellings αὐτ-, ἀφτ-, ἀφντ-. See Meyer, p. 193 (end). Cf. Hesych. ἀμεύσασθαι· ἀμείβεσθαι, διελθεῖν, περαιώσασθαι. Etym. M. explains ἀμεύω by πορεύομαι. The word occurs in Pindar,

Pyth. I, 45, and is cited by L. & S. as used by the Aeolic poets. It does not occur in the present. Cf. Baumbach, *Stud.*, pp. 268ff.; Blass-Kühner II, p. 366. See also ἀμοιφή (New Words).

ἄμπαλος. See Rare Words.

ἀμφιμάχομαι. Crete (Dreus), Cauer 121 D₂, ἐνεκα τῆς χώρας τῆς ἄμας, τῆς ἀμφιμαχόμεθα. There are several poetical words in the latter part of this inscription, λισσός, ὀνομαίνω, δατέομαι.

ἄναξ. Cypr. 18 ὁ φάναξ Στασίτας, 59₂ τό(ν)δε κατέστασε ὁ φάναξ—. Cf. Καρσιφάναξ 68₁. Smyth, *AJP.* VIII, 468, notes that φάναξ occurs with βασιλεύς perhaps only in Cyprian. The word is used by Herodotus, also by Isocrates, 203 D, speaking of Evagoras, "the champion of Hellenism" in Cyprus. Cf. *CIA.* I, 489. For -αναξ, -φάναξ in compounds see Schulze, *Quaest. Ep.*, p. 453.

ἄνασσα. Cypr. 38₁ τῷ ἱερέος τῆ φανάσ(σ)ας, 39₂ τῆς φανάσ(σ)ας, 40₁ ὁ ἱερεὺς τῆς φανάσ(σ)ας. Without digamma 33₁ ὁ ἱερῆς τῆς ἀνάσ(σ)ας.

ἀνδάνω. See Rare Words.

ἀνδιχα. Cf. ἀνδιχάζω (New Words).

ἄνω, accomplish, finish. Aeol., Hoffmann, *GD.* II, 156₁₈ μῆννος Τέρφεος ἐνάτα ἀνομένω; Cos. PH. 39 τρίται ἀνομένου. The occurrence in Cyprian, quoted by Smyth, *AJP.* VIII, 470, is very uncertain. The inscription is cited by Hoffmann, *GD.* I, 182. For a similar use of the participle compare Hdt. 7, 20 ἔτος ἀνόμενον and Ap. Rhod. 2, 494 ἡμαρ ἀνόμενον.

ἄνωγον. Cypr. 60₂ βασιλεὺς Στασίκυπρος καὶ ἡ πτόλις Ἡδαλιέφες ἄνωγον Ὀνάσιλον, etc. This word is used by Herodotus in two speeches, III, 81, and VII, 104.

ἄοζος. See Rare Words.

ἀρά = εὐχή, εὐχολή. Cypr. 97 ἀρὰ Ἀνάω, Hoff., *GD.* I, 83 = Meister 25i ἀρὰ Διί, and probably also Hoff. 147 ὀνέθηκε Ὀνασίτιμος τῷθεῶι τῷ Ἀπόλ(λ)ωνι ἱαρά ἰ(ν) τέμενος, ἰ(ν) τύχαι. The interpretation of ἱαρά as ἱαρά (*SGDI.* 72) is not likely in view of the common ἱερ- ἱερ-. Meister, *GD.* II, pp. 159f., considers the reading uncertain. Hoffmann takes the word as a dative and compares the use of εὐχολῶ in 27.

ἀράω. See Rare Words.

ἀριστεύς. Miletus, CIG. 2881₁₂. Cf. Kleemann, Voc. Hom., p. 9.

ἄρουρα. Cypr. 60₃₀, καὶ τὸ (ν) κᾶπον τὸν ἰ(ν) Σίμ(μ)ιδος ἀρού-
ραι; Ion. 156₁₆, ἐν ἀρού(ρ)ῃ περὶ (π)δ[λιν].

ἀρχός, chief. Locris 1148₄₁ = CIGS. III, 334 τῶνκαλειμένῳ
τὰν δίκαν δόμεν τὸν ἀρχόν; Delph., BCH. 1895, 1 ff. D₂₆ α[ἰ
δ' ἀ]λίαν ποιόντων ἄρχω[ν ἀ]πείη; Boeot. 382 [Ἐπ]ιτίμω ἀρχῶ
(com.). LeB.-Wad. III, 2798, Cyprus (?), ὁ ἀρχὸς τῶν κινυραδῶν.

ἀσκηθῆς. Aread. (Teg.), Hoff., GD. I, p. 25, no. 29_{5,6} τὸν
ἱεροθύταν νέμεν ἰν' Ἀλῆαι ὅτι ἀν' ἀσκηθῆς ἦ τὰ δ' ἀνασκηθέα ἰνφορ-
βίεν. Epidaurus 3340₁₀₀, ἀσ|κηθῆς ἐξῆλθε. See Danielsson, Epigr.,
p. 43. ἀνασκηθέα belongs under New Words. Danielsson thinks
this word is to be taken as a compound with ἀνά rather than as
ἀνασκηθῆς, with double negative prefix. But in the absence of a
*σκηθῆς it is doubtful whether the ἀ was felt as the negative prefix,
so that a later ἀν-ασκηθῆς would offer no difficulty.

ἀτή, ἀτάομαι. See Rare Words.

ἀτιτάλλω. Cf. Gort. ἀτιτάλτας (New Words).

αὐτάρ. Cypr. 2, αὐτάρ μι κατέ[θηκε] Ὀνασίθεμις, 3₂ (same),
15₂ αὐτάρ με κατέθηκε —; CIA. IV, p. 477 αὐτάρ occurs in a
metrical inscription. Cf. Kretschmer, Vas. Ins., p. 37.

βουνός. See Rare Words.

γαλαθηνός. Halicarnassus, CIG. 2656₃₁, ἐπὶ δὲ γαλαθείνῳ ὀβο-
λόν. See Kleemann, Voc. Hom., p. 11.

γέγωνα. Lacon., Cauer 30₁₂ [κ]αὶ ἐπὶ τοῖς [γ]εγωναμένοις . . .

γύης. See Rare Words.

δαῖζω. Boeot. 1145₁₂, δεδόχθη τοῖ δάμοι ὁπόττοι κα παργινύωνθη
Σιφείων ἐν τὰς κοινὰς θυσίας ἃς δαῖζοι¹ ἀ πό[λ]ις, ὑπαρχόμεν αὐτοῖς
καθάπερ κῆ τοῖς πολίτης.

δατέομαι. Drerus, Cauer 121_{123*134} δασσάσθωσαν. Cf. also ποτε-
δασσάμεθα, Tab. Heracl. II_{60*63} (com.); κατεδασσάμεθα II₂₃.

¹ For the form of this word see SGDI. I, p. 309. The inscription contains
a renewal of friendly relations between Megarean Aegosthenae and Boeotian
Sipha. It is sent from Megara, but written in the Boeotian dialect. There
are some other forms besides this which are not Boeotian.

δέατο. Arcadian, Tegean building inscription. 1222₁₀ εἴ κ' ἂν δέατοί σφεις πόλεμος ἦναι ὁ κωλύων ἢ ἐφθορκῶς τὰ ἔργα — : l. 18 ὅσαι ἂν δέατοί σφεις ζαμίαι, l. 45. Mantinea. BCH. 1892, 570, l. 23 εἰ δ' ἀλάξαι [δ]έατοι κατῶννυ.

δηλέομαι. See κα(δ)δαλέομαι (New Words).

δίδημι. Delph. 2156₁₈, 2216₁₈, 2171₁₈, 2324₁₈ μαστειροῦντες καὶ δίδεντες. This is a rather rare Epic verb. It occurs also in Xen., An. 5, 8, 24. Cf. Kühner-Blass II, p. 400.

δρίος. Acrae 3246 = IG. Sic. et It. 217 ἐν δρίει Κακκρικοῖς.

ἔδνα. Crete, Comp. 25 ὅς κα ἐκς ἔδνω[ν . . . This word is common in Homer and belongs also to the tragic poets, but finds its way into prose late. The above is its earliest prose use. Cf. Comparetti, p. 38.

ἐλατήρ. Cos 3637₈ καὶ θύ[εται] ἐπὶ τῇ ἰστίαι ἐν τῷ ναῶι τὰ ἔνδορα καὶ ἐλατήρ ἐξ ἡμῖεκτον [σπ|υρῶν· ταύτων οὐκ ἐκφορὰ ἐκ τοῦ ναοῦ. Etym. M., p. 325, 46 μάζα ἐλάτης and ἐλατήρ, Aristoph., Knights 1183.

ἔλος. Cypr. 60 A₉ τὸν ἰ(ν) τῷ ἔλει, τὸ(ν) χρανόμενον Ὁ(γ)-κα(ν)τος ἄλφω—; Ion. 183₃₆ τὸ ἔλος καὶ τὴν λίμνην τὰ ἐμ Πάρβαντι. In the latter inscription it is used in its usual significance, *pool, lake*. In Cyprian we have rather the Homeric meaning, *low-lying place, meadow*. It is to be taken with Solmsen, KZ. 32, p. 283, from *σελος, Lat. *solum*. See also Osthoff, BB. XX, p. 258.

ἐπᾶρά. See Rare Words. Cf. ἐπαρέομαι (New Words).

ἔρπω, go. Crete 156 I₃ μ]ῇ νυνατὸς ἦι ἔρπεν, Cauer 117, 119, etc.; Delph. 1780 καὶ ἐρπούσας οἷς κα θέλωντι; Epid. 3339₁₈ ἦρπε ἐς τὸ ἱερόν. Cf. εἰσέρπω Astyp. 3472, παρέρπω And.₃₅. Cf. also Hesych. ἐς πόθ' ἔρπες· πόθεν ἦκεις Πάφιοι; common in epic poetry and the tragedians.

εὐχολή. Cypr. 27 κατέστασε εὐχολᾶ, 59 τὰς εὐχολᾶς ἐπέτυχε—. This word occurs in Lucian, Syr. Dea 28, 29, but Smyth, AJP. VIII, 468, thinks it was probably a borrowing from Herodotus II, 63 εὐχολιμαῖος.

ἤμαρ. Mantinea, BCH. 1893, 568 f.₁₁ ἄματα πάντα; Tegea, BCH. 1893, 12 νόμος ἱερὸς ἐν ἄματα πάντα. Cf. Keil, Gött. Nachrichten. 1895, 363, and Danielsson, Eranus II, 27.

ἡπύω. Arcad. 1222₃ ἀπνέσ[θ]ω δὲ ὁ ἀδικήμενος τὸν ἀδικέντα ἰν ἀμέραις τρισὶ —. This verb is common in poetic use of all periods. Cf. Schulze, Quaest. Ep., p. 338.

θεοπροπέω. Boeot. 864, θ } τοπροπόντος Οἰνοχίδαο Εὐμενίδαο.

ιατήρ. Cypr. 60₃ ἱατῆραν. This word is used for *surgeon* in Homer. It has the more general meaning of *healer* in Theocritus, Soph., etc.

ιδέ, and. Cypr. 60₁₂₊₂₆. This is a Homeric word, occurring in tragedy only in Antigone 979. Cf. *ι*, Cypr. 60₂₁.

ἴνις, son. Cypr. 40₂ ὁ βασιλέος Τιμάρχου ἴνις. υἱός was formerly read in inscription 41. But cf. Deecke, BB. XI, 317, who reads now from left to right, so that there is no evidence for the occurrence of υἱός in Cyprian. ἴνις is used by Aesch. and Euripides. The latter has also the feminine ἡ ἴνις.

καρτερός. See Rare Words.

κασίγνητος. Cypr. 60 A₃₊₅₊₇₊₁₁₊₁₄; Ion. 23₂; Corcyra 3188, Aeol. 281 C₁₉.

κέ. With ἄν only in Arcadian 1222₂₊₁₀₊₁₅₊₂₅. κέ occurs in Cypr. (Edal.) 60₁₀₊₂₃₊₂₉. It is common in Aeolic and Thessalian. κα is universal in Doric. Cf. Boisacq, DD., p. 37.

κέλευθος. Tegea, Hoffmann, G.D. I, p. 23, N. 29₁, εἴ κ' ἂν παραμαξεύη θύσθην τὰς κελε[ύθ]ω τὰς κακειμέναυ κατ' Ἀλέαν—. Cf. Danielsson, Epigr., pp. 56f.

κέλομαι = κελεύω. Delph. 1852₁₁ ποιοῦσα ὃ κα κέληται Πάσιχον; Epid. 3339₅₀₊₆₂, 3340₁₁₂₊₁₂₆.

κέραμος. See Rare Words.

λᾶας = λίθος. Gort. Law-code IX₃₆ ἀμφαίνεθαι δὲ κατ' ἀγορὰν καταφλημένων τῶμ πολιατᾶν, ἀπὸ τῶ λᾶω (ΛΑΟ) ὃ ἀπογορεύοντι; XI₁₂ αἱ δ[έ] κα λῆι } ὁ ἀνφάμενος ἀποφημιπάθθω κατ' ἀγορὰν ἀπὸ τῶ λᾶ[ω ὃ ἅπα]γορεύοντι καταφλημένων τῶν πολιατᾶν. "The stone" at Gortyn was evidently a public tribune, corresponding to the Athenian Bema.

λάζομαι = λαμβάνω. Meg. 3052a; Boeot. 3054₁; Aeol. 214, (? Hoffmann ἐπιλα]ζέσθω, Cauer μεταλα]ζέσθω). See section on Synonyms.

λίσσομαι. Cf. λίσσος (New Words).

νέομαι. Crete, Cauer 116₂₅ μήτε γυναῖκας τίκτεν κατὰ φύσιν, τῷ τε πολέμῳ μὴ με σῶον νέεσθαι.

νύ. Cypr. (Edal.) 60 A₆₊₁₆. Cf. Smyth, AJP. VIII, 471. The only instance of prose use of this word is in Aretaeus, p. 66. Smyth further notes that Aretaeus, like Lucian, tried to follow the Ionic of the fifth century. But since νύ is not to be found in either Herodotus or Hippocrates, it is to be accounted a pseudo-Ionism.

ξυνός. Ion., Bechtel 156 A₃, b₂₅; Olb. Latyschew 48₇. Cf. Smyth, Ion. D, § 380. The word is cited as Arcadian in Bekker, Anecd. III, p. 1095 Ἀρκάδων. ξυνόν· κοινόν.

οἶος = μόνος. Cypr. 60₁₄ καὶ Ὀνασίλῳ οἴφωι. Cf. Bekk., Anecd. III, p. 1095 Ἀρκάδων — οἶος μόνος.

όνομαίνω in έξονομαίνοντες. Drerus, Cauer 121₁₂₁ καὶ τὸ πλῆθος τοῦ ἀργυρίου έξονομαίνοντες.

οὔρεια = φρούρια. Drerus, Cauer 121₃₂ καὶ μήτε τὰμ πόλιν προδωσείν τὰν τῶν Δηρηίων μήτε οὔρεια τὰ τῶν Δηρηίων —.

πίτνω, πιτνάω. See παραπιτνάω (New Words).

πολιήτης = πολίτης. Gort. Law-code X₃₅ καταφλημένων τῶν πολιτᾶν.

ρέζω. Cypr. 150 ρέζω, 71 ἔφρεξα. Cf. Smyth, AJP. VIII, 470, who cites Plato, Laws 642 C ἔρρεξε as the only prose example outside of Cyprian. The word occurs in Rhodes in a compound, ἐπιρρέζω. See Rare Words.

σπέος. Cypr. 31 ἐξβα]σιν τῷ σπέως τῷ[δε ἔκε]ρ[σε].

συνεύνᾱ. See Rare Words.

χραύω. See Rare Words.

ῶρια. Phocis 1545₈ τὰ ῶρια. This is a poetical form which occurs in late prose.

ῶριμος = ὠραιος. Gort. VIII₃₉ ἀ δὲ πατριῶκος ὠρίμα εἶη —.

HISTORY OF GREEK NOUN-FORMATION.

I. SUFFIXES WITH -M-.

BY A. W. STRATTON.

THE following is the first of a series of papers in which I hope to present an account of the history of noun-formation in Greek. To the examination of each group of suffixes will be prefixed a brief statement concerning their use in other Indo-European languages. The vocalism and accent characteristic of each formation will be noted, and an attempt made where possible to explain variations from the norm. The combinations of suffixes with external elements and the consequent development of new suffixes, and the adaptation of non-significant forms to the expression of specific ideas, will also be considered. An attempt, moreover, will be made to mark differences in the freedom with which the several forms are used at various times and in the various departments of literature. To make these differences more evident, lists will be given of the authors in the departments of epic, lyric, and dramatic poetry, history, oratory, and philosophy, by whom words of each class are used, the words, for convenience of reference, being arranged alphabetically according to their termination. The period so dealt with extends to about 280 B. C. Words occurring in these lists will be cited in the discussion without remark, but for words found only in subsequent writers an indication of their literary source will be given. Significant forms from the inscriptions will also be introduced; owing to the narrow range of the inscriptional vocabulary, little would be gained by making an exhaustive collection of the words employed.

The whole study will, I hope, lead to a more definite understanding of the types of nominal formation that began to be employed within historical times, and thus help in determining

what forms were inherited from earlier times. When similar studies have been made for the other Indo-European languages,¹ no small gain, it seems to me, will result to our knowledge of the mother tongue. To students of Greek style I hope that the examination of the usage of the several departments of the literature will be welcome. Here, I am well aware, more detailed study of individual authors is necessary, but that could not be attempted in the course of the present work.

The collection of the materials was begun in the spring of 1893 at the suggestion and with the encouragement of Professor Maurice Bloomfield.² Based originally on the citations in Liddell and Scott's *Lexicon*, it has been supplemented and corrected by the use of indexes and lexicons for special authors, and, where these were not available, by my own reading of the literature and the Greek lexicographers. Of the Attic inscriptions I have read only the first volume, relying on the indexes for the others. For the material from the inscriptions in the other dialects I am indebted to Miss Helen M. Searles, Fellow in Sanskrit and Comparative Philology, who is preparing a lexicon of the inscriptions. That my collections are complete I dare not hope. Especially in the case of authors for whom I have had to depend on my own reading some words or occurrences may have been passed over. Yet even in these I believe little has been omitted.

A few remarks regarding the tables may be made here. The words are arranged alphabetically according to their ending.³ Compounds are similarly grouped under simple forms. Six general departments of literature are recognized and indicated in italics. The authors in each department are arranged alphabetically. An asterisk denotes that in the particular author the form occurs only in one passage⁴ within the prescribed limits. In lyric poetry elegiac, iambic, melic and choral are

¹ Only one has appeared, Leskien's *Bildung der Nomina im Litauischen*.

² The plan of this study was announced in the Johns Hopkins University Circulars, No. 119, Vol. XIV, p. 82.

³ Adverbs are considered with the adjectives on which they are based.

⁴ A word occurring two or three times in one passage may yet properly be considered a *ἅπαξ λεγόμενον*.

distinguished: the lists for these branches are separated by semi-colons. For like reasons, in the drama, dialogue and lyric parts are considered separately. The speeches reported by the historians might have been dealt with similarly, but they are much less extensive than the narrative, and the inclusion of them seems to me not likely to render the tables misleading, more especially as Attic oratory is very conservative in vocabulary as well as in syntax. Under tragedy and comedy numbers refer to the fragments of uncertain authorship in the collections of Nauck and Kock.

INTRODUCTORY STATEMENT.¹

The use of the suffixes (1) *-mo-* *-mā-*, (2) *-meno-* *-menā-* *-mono-* *-monā-* *-mno-* *-mnā-*, (3) *-men-* *-mon-* *-mn-*, and (4) *-mpto-* goes back to Indo-European times. That they were nearly related in use as well as in form will appear from the following statement of their occurrence in the several languages.

(1) *-mo-* *-mā-*.

-mo- *-mā-* appear in masculine (occasionally neuter) and feminine nouns of action in Sanskrit (e. g. *ajmās* 'course'), Avestan (*aēšmō* 'wrath'), Greek (*ὄλμος*, *ὄρμη*), Latin (*animus*, *forma*), Germanic (OHG. *strom* 'stream,' *gouma* 'dinner'), Lithuanian (*užmas* 'whizzing,' *tarmà* 'sermo').

With the use of the suffix *-mo-* in nouns of agency we may connect its more general adjectival function: thus Skt. *yudhmās* 'warrior,' *bhīmās* 'terrible,' Av. *tahmō* 'bold,' Gr. *θερμός*, OIr. *gorm* 'blue,' *luam* 'swift,' OE. *rūm* 'wide,' *warm*, Lith. *raimas* 'variegated,' Lett. *slums* 'lame.' In Lithuanian *-mo-* is the ordinary suffix of the present and future passive participle; with this is connected its use in verbal adjectives denoting possibility, e. g.

¹ Compare especially Brugmann, *Morph. Untersuchungen* II, 178-187, *Grundriss* II, 154-169, 234-236, 272-273, 343-352; Lindner, *Altind. Nominalbildung* 90-96, 136-137 (and the appendices to Grassmann's *Wörterbuch zum Rig-Veda* and Whitney's *Index to the Atharva-Veda*; Spiegel, *Vergl. Grammatik der altéränischen Sprachen* 190-193, 210; Stolz, *Historische Grammatik der lat. Sprache* I, 493-500; von Bahder, *Verbalabstracta in den germ. Sprachen* 128-145; Leskien, *Bildung der Nomina im Litauischen* 417-433.

sūkamas 'capable of being turned,' and in some that have apparently an active meaning, e. g. *āriamas jāutis* 'plough-ox.'

Of a general secondary use of the suffix in Indo-European times we have perhaps an indication in Skt. *drumas* 'tree,' Gr. *δρυμός*. Its occurrence in ordinal numerals, as in Skt. *aṣṭamās*, Av. *aštāmō*, Lith. *āszmas*, and the derived OIr. *ochtmad* 'eighth' is assumed to be due to the analogy of **septmm-os*, **dekmm-os*. For superlatives¹ Skt. *aramās* 'lowest,' Av. *apāmō* 'farthest,' Lat. *prīmus*, OIr. *nessam* 'next,' Lith. *pīrmas* 'first,' and the derived forms Gr. *πύματος* (Bugge, BB. XIV, 68), Goth. *fruma* 'first,' and again Skt. *tavāstamas* 'mightiest,' Av. *amavastāmō* 'strongest,' Lat. *intimus*, and the derived Goth. *aftuma* 'last,' are evidence.

The superlative suffix *-tmmo-* suggests other instances in which *-mo-* has become the second element in a new suffix of similar meaning. Lat. *rēmus* (*septeresmom* Columna Rostrata) and perhaps *dūmus* (*dusmō* Paul. Fest.) contain the suffix *-smo-*. In Germanic the suffix *-fma-* (= IE. *-tmo-*?) appears in such forms as Goth. *máiþms* 'gift,' OE. *wastm* 'growth.' For some of these we may accept the suggestion of von Bahder, Verbalabstracta 144, that forms in *-fu-* (= IE. *-tu-*) underlie them; but the assumption is not necessary for every instance. In Lithuanian *-ima-* is freely used in forming verbal abstracts, e. g. *srėrimas* 'weighing'; sometimes, as in *vežimas* 'wagon,' in the designation of concrete objects. It occurs also in abstracts based on adjectives, e. g. *jaunimas* 'youth' from *jáunas*, and sometimes in extensions of adjectives, e. g. *tūlimas*, *tūlas* 'many.' The suffix *-uma-*, however, is commoner in secondary abstracts, e. g. *didūmas* 'greatness' from *didis*. In primary nouns of action, especially words denoting sound, the suffix *-smo-* is freely used, e. g. *jūksmas* 'laughter.' Greek *-θμο-*, *-τμο-*, *-σμο-*, *-ιμο-* are of the same nature.

The vocalism of the radical syllable in primary formations seems to have varied in Indo-European times between the deflected and the reduced grade. Compare Skt. *gharmās* 'heat' and *idhmās* 'fuel,' Gr. *λοιμός* and *λίμός*, OE. *lām* 'loam' and OHG. *rūm* 'room,' Lith. *szálmas* 'helmet' and *dūmai* 'smoke.' In

¹ Here, too, I would place *πρόμος*, which Fick correlates with *πρόμαχος*.

words in which the normal grade appears the influence of allied forms, e. g. in *-men-*, is probably seen.

The accent of primary forms also varied, as in Skt. *émas* 'course' and *ajmās*, Gr. *οἶμος* and *φλογμός*, OE. *fæðm* 'embrace' and *tēam* 'offspring.' In the Veda, according to Lindner, nouns of agency are regularly accented on the suffix, verbal abstracts on the radical syllable, but there are exceptions. The evidence of the Germanic dialects is about evenly divided between radical and suffixal accentuation. In Greek primary nouns of agency in *-μος* can scarcely be said to exist;¹ nouns of action in *-μος* are prevailingly oxytone, in *-μη* about evenly oxytone and paroxytone. In secondary derivatives also both types occur. Sanskrit superlatives and ordinals are accented on the final, yet we find *ánta-mas*; in Greek *δρυμός* and *ἱταμός* are oxytone, but *ἄνθεμον*, *ἥδυμος*, and others, and adjectives in *-ιμος*, proparoxytone.

(2) *-meno-* *-menā-* *-mono-* *-monā-* *-mno-* *-mnā-*.

The Greek middle participle ends in *-μενος*, the Sanskrit in *-mānas*, the Avestan in *-mnō*. Accepting Brugmann's Law, Bloomfield has recently. Trans. Am. Phil. Assn. XXVIII. 55-57, pointed out that the types Skt. *bhāramāṇas*, Gr. *ἑσταμένος* are normal, and suggested that *φερόμενος* may have arisen by assimilation from **φερόμονος* (**φερόμονος*). It is conceivable that the Indo-European variation is ultimately due to varying accentual conditions in the declension of nouns of agency in *-men-* *-mon-* *-mn-*, from which, according to such a theory, the participle would be an extension into more clearly adjectival form.

-meno- appears in Greek participles in *-μενος*, in the Avestan participle *aomanō* 'assisting,'² in Latin indicatives (and subjunctives) in *-mīnī*, and, separated from the verbal system, in *fēmīna* and, according to Osthoff, Archiv. f. lat. Lexicograph. IV, 463, in *clēmēns* = Skt. *grayamānas*, *vehemēns* = *vahamānas*.

¹They have been reduced to a level with nouns of action, as Ger. *fluss* with *strom*.

²The reading of some MSS. in Yt. 13.146. Geldner in his text adopts *aomna*.

-*mono-* in Sanskrit participles in -*mānas* according to Brugmann's Law and in the Prussian passive participle *poklausīmanas* 'heard' (f. pl.).

-*mno-* in Avestan participles in -*mnō*. In Greek and Latin this form, while still in use, as in *στάμνος*, *alumnus*, has become separated from the verbal system. The suffix -*mo-* of the Lithuanian participle and of some Oscan-Umbrian imperatives, e. g. Osc. *censamur* 'censemino,' Umbr. *persnihmu* 'precamino,' may go back to -*mno-*.¹

Of non-participial words we may notice -*meno-*: Av. *afsmanō* 'metrical' (cf. *afsman-*), *pərəsmanō* 'questioning.'

-*mono-*: Gr. *Μνημόνη* (cf. *μνήμη*), *πημονή* (cf. *πήμα*), etc.

-*mno-*: Goth. plur. n. *namna*, d. *namnam* 'name' (cf. sing. n. *namo*, d. *namin*).

These suffixes are found in secondary formations also:

-*meno-* in Av. *zaranumanō* 'tormenter' (cf. *zarənumant-*), *yātumanō* 'magician.'

-*mno-* in Skt. *dyumnām* 'brightness,' *nimnām* 'depth,' *nṛmṇām* 'manliness,' *sumnam* 'welfare,' and in Lat. *autumnus*, *Clitumnus*, *Pilumnus*, *Vitumnus*. Such a formation probably underlies *αἰσυμνήτης*, *αἰσυμνάω*.

(3) -*men-* -*mon-* -*mn-*.

The variation in the vocalism of the suffix seems to be due to varying conditions in Indo-European times, -*men-* appearing in stems with accented suffix, -*mon-* in stems with accented root,² -*mn-* in both classes in cases in which the stem was unaccented. These relations, however, do not appear in the derived languages. In Sanskrit stems in -*mān-* and -*man-* are

¹ Brugmann, Grds. II, 156. von Planta, Osk.-umbr. Gr. II, 311, says decidedly: "Die morphologie spricht beim osk.-umbr. imperativ sowohl als beim lit.-slav. particip so nachdrücklich für die erklärang des -*m-* aus -*mn-*, dass man, soll diese erklärang aufgegeben werden, von seiten der lautlehre einen gegenbeweis erwartet. Ob ein solcher gegenbeweis im Lit.-Slav. möglich sei, weiss ich nicht, bezweifle es aber. Im Osk.-Umbr. ist er entschieden nicht möglich."

²Cf. the variation in *δοτήρ*, *δωτήρ*, Skt. *dātār-*: *δώτωρ*, Skt. *dātar-*.

declined alike.¹ Latin masculines have *-mon-* throughout, e. g. *termō*, *termōnis*;² neuters in the nom.-acc. sing. *-m̃n-*, elsewhere *-men-*, e. g. *tegmen*, *tegminis*. Lithuanian, from which the neuters have disappeared, uses *-mon-* in the nom. sing., elsewhere *-men-*, e. g. *akm̃ũ*, *akmeĩs* 'stone.' In Greek, apart from such forms as *λειμών*, *λειμώνος*, which will be discussed below, three distinct types with leveling of the stem-vowel appear:

- (1) *-men-*, e. g. *λιμήν*, *λιμένος*.
- (2) *-mon-*, e. g. *τλήμων*, *τλήμονος*; *ἡγεμών*, *ἡγεμόνος*.
- (3) *-m̃n-*, e. g. *ῥέυμα*.

Masculine substantives of this class³ were used from Indo-European times sometimes as nouns of agency, sometimes as nouns of action, occasionally, as in Skt. *áśman-*, Av. *asman-* 'stone,' *ákm̃ũ*, Lith. *akm̃ũ*, for the designation of concrete objects. In Sanskrit the nouns of action are all accented on the final, e. g. *vidmán-* 'knowledge,' *varšmán-* 'height'; the nouns of agency, which are much less numerous, vary, e. g. *óman-* 'helper,' but *brahmán-* 'priest.'⁴ In Avestan the same variety of meaning appears, e. g. *urvāšman-* 'rejoicer,' *vyaḥman-* 'assembly,' so also in Latin, where the examples are few, *Sēmō* (agent), *sermō* (action). Of the few masculine nouns of action in Greek we may cite *ἀντμήν*, *τέρμων*; nouns of agency, for the most part paroxytone, are common. In the Germanic dialects, on the other hand, nouns of agency are scarcely to be found; perhaps we may so regard Goth. *hliuma* 'ear.' Masculine nouns of action, however, have taken the place of neuter, e. g. Goth. *ahma* 'spirit,' OE. *dwolma* 'mistake,' OHG. *wahsmo* 'fruit'; the only neuters found are Goth. *namo*, ON. *sima* 'line.' Lithuanian has lost the neuter altogether, and nouns of this class, whatever their meaning, are masculine, *augm̃ũ* 'growth' and *pēmũ* 'shepherd-boy' being declined precisely alike.

¹ The strong forms show *-mān-* except in two instances, *tmānam* RV. I, 63. 8, *jēmanā* (du) RV. X, 106. 6, of which one belongs to each group.

² *Flamen* is the only exception (Stolz, Wiener Studien III, 87 ff.). *Flamō-nium* occurs, but is late.

³ On the relation which these bear to the neuters see J. Schmidt, *Pluralbildungen* 90 ff. ⁴ Lindner cites four barytones to eight oxytones.

Neuter nouns denoted from Indo-European times both processes and results, the line between abstract and concrete signification being often hard to draw. Such forms occur freely in Sanskrit, Avestan, and Greek; in Latin their number becomes less because of the favor shown to forms in *-mentum*; in the Germanic dialects, as has been seen, only two forms have escaped the general change of gender, in Lithuanian none.

The radical vowel is almost always of the normal grade, whether the noun be masculine or neuter,¹ e. g. Skt. *hānman-* 'blow,' Gr. *πνεῦμα, πνεύμων*, Lat. *termen, termō*; so commonly in Germanic, e. g. OE. *beorma* 'barm,' and Lithuanian, e. g. *želmū* 'plant.' Where the deflected form appears we have probably traces of the influence of parallel forms in *-mo-*, e. g. in OHG. *leimo* 'loam': OE. *lām*, OHG. *leim*; Goth. *malma* 'dust': AS. *mealm*; OE. *dwalma*: OS. *dwalmb*, OHG. *twalm*; Gr. *οἶμα*: *οἶμος*. The reduced form is commoner than the deflected. It is regularly found in Greek nouns in *-μήν*, and is seen also in *ἀσμαν, ἀκμή, ἄκμων, κρίμα*, Skt. *vidmán-*, Goth. *milhma* 'cloud.'

Special mention must be made of the use of datives and locatives sing. of nouns of action in *-men-* as infinitives, e. g. Skt. *dāmanē* 'to give,' Gr. *ἰδμεναι, ἰδμεν*. Here are to be placed also the Latin imperatives in *-minī*. The vocalism of the suffix, differing from the type Skt. *nāmnē* (Gr. *νόματι*), is noteworthy.

All the forms thus far mentioned are primary. The use of the suffix in secondary derivatives seems to have been infrequent. Skt. *aryamān-* 'friend,' Av. *airyamān-* 'obedient,' Gr. *δαιτυμών*, MTr. *Airem*, Goth. *aldoma* 'age,' Lith. *didmena* 'mass' (an extension of **-men-*) may be cited.

In Germanic are found suffixes *-smen-*, *-þmen-*, similar to *-sma-*, *-þma-* above. These appear also in Greek, forms in *-σμα*

¹ Dissyllabic roots appear in Sanskrit in the dissyllabic form, as *jāniman-* 'birth,' *stārīman-* 'scattering,' but the long monosyllable is found in *bhāman-* 'earth,' *bhūmān-* 'plenty.' In Greek the latter alone is almost exclusively found.

being very freely made. From the other languages the only evidence of such accretion is in Skt. *ātmán-* 'breath,' which seems to stand in the same relation to *anīmī* as *ἀντμήν* (cf. *ἄεσμα* Hesych.) to *ἄημι*.¹

(4) *-mḗto-*.

The Greek adjective *θαυματός* and the Gothic adverb *sniumundo* 'hastily' are best explained as extensions of substantives in *-men-*. Similarly the phonetic equivalence of Skt. *śrómatam* 'hearing' and OHG. *hlīumunt* 'renown,' which differ, however, in gender and accent, may be taken as evidence of a once general tendency to extend *-men-* to *-mḗto-* without change of meaning, though it by no means authorizes the assumption that *-mḗto-* was in Indo-European times independently productive. For Germanic no other examples can be cited; nor for Sanskrit unless *hemantás*² *simántas* *aṣmantam* are in some way related to this type. Latin alone makes free use of the fuller suffix before which *-men-* has to a considerable extent disappeared. (Stolz. Hist. lat. Gr. I. 498-500); thus *cōgnōmen* and *cōgnōmentum*, *segmen* and *segmentum*, but only *armentum*, *argumentum*, *vestimentum*. For Greek no neuter substantives in *-ματον* are recorded but Hesychius reports *ἀπολύματος· ἀπογύμνωσις*. *Κύπριοι· ἁρμώματος* (*-ματος?*) *· σπασμός*. *Κύπριοι· ζάλματος· πίναξ ἰθυηρὸς παρὰ Παφίοις*.³ No such forms occur on the Cyprian inscriptions, but the same must be said of nouns in *-μα*. Nor is the shifting of the gender unnatural for the dialect.⁴

The declension of Greek nouns in *-μα* seems to be due to the merging of the two types, *-men-* and *-mḗto-*; *ὄνομα* with the gen. sing. **ὄνομονος* and the adverb *ὀνόματος*, and **ὀνοματον* with the nom. acc. pl. *ὀνόματα* and the gen. pl. *ὀνομάτων*. *ὀνόμα-τος* with its

¹See Bloomfield, Trans. Am. Phil. Assn. XXIV, xxviii.

²See the conjectures in Brugmann, Grds. II, 235 n. Any explanation of *hemantás*, however, must take account of *vasantás*.

³Lewy, IF. I, 508 ff., explains *ζάλματος* as a Semitic loan-word. He reads the gloss *ζάλματος· πίναξ, ἰθύφαλλος ἱερὸς παράσημον Παφίας*.

⁴Cf. Hoffmann, Gr. Dialekte I, 273f.

gen.-abl. meaning would easily lead to the use of a loc. *ὀνόματι* (: *ὀνόματ-ος*), and the loc. pl. alone would then be wanting to the declension of a stem in *-ματ*.¹

Other forms occur less freely :

(5) *-mi-*: Skt. *bhūmis* 'earth,' Av. *dāmiš* 'wisdom,' Gr. *θέμις*, OIr. *cnāim* 'bone,' Goth. *barms* 'bosom.' These words are regularly accompanied by forms in *-mo-* or *-men-*: thus Skt. *bhūman-*, Av. *dāman-*, Gr. *θέμα*, (*κνήμη*), OHG. *barm*, and OE. *bearm*. Only two words in *-mi-* are general, both meaning 'worm': Skt. *kīmis*, OIr. *cruim*, Lith. *kirmis*, and Gr. *ἐλμυς*, Lat. *vermis*, Goth. *waitrms*.

(6) *-min-*: Skt. *gomin-* 'lord of cattle,' *svāmin-* 'lord'; used in a few possessives as an independent suffix, although "in the old language the words in *-min-* have the aspect of derivatives in *-in-* from nouns in *-ma-*" (Whitney). Gr. *ρήγμινος*, *σταμίνεσσι*; neither form occurs in the nom. sing.

Within narrower limits

(7) seemingly *-mu-*: Av. *garəmu* 'heat.'²

(8) Skt. *-maya-*: *ayasmāya-* 'made of iron,' *sumāya-* 'of good make'; which, whatever its origin, becomes a true suffix.

¹This explanation embodies the observations of Fick, BB. V, 183, and Brugmann, MU. II, 220 ff. Cf. Bartholomae, IF. I, 300-318. J. Schmidt, Pluralbildungen 187 ff., assumes that, the nom.-acc. sing. of stems in *-n-* and *-nt-* coinciding, two types with gen. sing. in **-μνος* and *ματος* arose, the latter prevailing. Johansson, Beitr. zur gr. Sprachkunde 107 ff., attempts to bring into correlation with this the IE. *t* of several other formations, e.g. Skt. *yákṛt*, *yaknás* 'liver,' Gr. *ἥπαρ*, *ἥπατος*. Kretschmer, KZ. XXXI, 346 n, makes a suggestion of which it will be necessary to speak in dealing with the meaning of nouns in *-ωμα*. He says: "Einige von den nomina auf *-μα* wie *ἀέτωμα*, 'das mit *ἀετοί* (giebeln) versehene,' *πλευρώμα*, *χρύσωμα*, *ἀργύρωμα*, *χάλκωμα* könnten ihrer bedeutung nach die substantivirten neutra von adjectivstämmen auf *-ment-* (ai. *pacumant* mit vieh versehen) sein; dann wäre *τ* bei ihnen ursprünglich und von hier aus in die flexion der andern neutra wie *ὄνομα* übertragen." Theories introducing *-ment-* may find support in the relations of Aryan *-van-* and *-vant-*.

²The *m* of Skt. *stāmā-* (of uncertain meaning, RV. VII, 20.9), Gr. *στωμύλος*, is probably radical, but *στώμα* is to all intents a *ματ-* noun. Cf. *δῶμα*. *mt-* is not an IE. combination (see below, p. 158). Here, too, then, we may perhaps speak of a suffix *-mu-*.

(9) Ar. *-mant-* : Skt. *yātumānt-*, *gōmant-* 'wizard,' Av. *gao-mant-* 'rich in cattle.'

(10) Gr. *-μαρ-* : *τέκμαρ*, *μῦμαρ* Hesych., *μῶμαρ* Lyc. (cf. *ἀμύμων*, *μῶμος*).

STEMS IN *-μεν-*.

To this group belong only a few words, all of them masculine substantives accented on the final. The radical vowel is of the weak grade in all except possibly *ποιμήν* (Lith. *pēmũ*), which Brugmann, *Grundriss* I. 803, explains as a shortening of IE. *ṛōi-*¹ and here, too, we ought perhaps to recognize the type seen in Skt. *çeṣe*, Gr. *κέϊσαι*. Cf. Wackernagel, *Altind. Gram.* I, 90.

The suffix was not available for new formations in Greek. Nor did it combine with other elements to form new suffixes; *ἀντμήν*, which alone could be considered, contains, according to Bloomfield's explanation (p. 123), the IE. suffix *-tmen-*.

The forms occur as follows :

πυθμήν *Ep.* : *Hes. Il. Od.—*Lyr.* : *Solon *Theogn.; *Hipponax; *Anacr.; *Bacchyl. *Pind.—*Tr.* : (lyr.) Aesch.; (dial.) Aesch. Ion. *Soph.—*Com.* : (dial.) 896.—*Hist.* : ———.—*Or.* : ———.—*Phil.* : *Arist. Plat. Theophr.

λιμήν *Ep.* : *Emped. *Hes. *Hymn. Il. Od.—*Lyr.* : Theogn. *Crit.—*Tr.* : (lyr.) Eur. *Soph.; (dial.) Aesch. Crit. Eur. Soph.—*Com.* : ———.—*Hist.* : Hecat. Theopomp. Thuc. Xen.—*Or.* : Aeschin. Ant. *Din. *Hyp. Isocr. Lyc. *Lys.—*Phil.* : Arist. Plat.

ποιμήν *Ep.* : Hes. Il. Od.—*Lyr.* : Theogn.; *Semon.; Sapph.; Alem. *Bacchyl. Pind.—*Tr.* : (lyr.) Eur. *Soph.; (dial.) Aesch. Eur. Soph.—*Com.* : (dial.) *Anaxan. *Crat. *Men.—*Hist.* : Xen.—*Or.* : *Dem.—*Phil.* : Arist. Plat.

ἐπιποιμήν *Ep.* : *Od.

*φιτυποίμην*² *Tr.* : (dial.) *Aesch.

ἀντμήν *Ep.* : *Il. *Od.

ύμήν *Phil.* : Arist. Theophr.

*ῥυμήν*³ *Tr.* : (lyr.) *Eur.

¹The relation of *ποιμήν* to *πῶν*, Skt. *pāyú-s* 'guardian,' seems to me so evident as to make quite untenable Prellwitz's explanation of the word as a compound.

²On the accent see Lobeck, *Paralipomena* 195, Chandler, *Greek Accentuation* 168.

³*ῥυμέναιος* as early as Il.

ὑποπυθμένες is found in good MSS. of Il. XI, 635, but the editors agree in reading ὑπὸ πυθμένες. ἀρχιποίμην occurs in NT. ἀτμήν 'servant,' a word of uncertain etymology, is reported EM. 164.32; cf. ἄτμενος Hesych., Eust., ἀδμενίδες EM.

STEMS IN -μον-.

Nouns in -μων- are for the most part paroxytones, but a few accented on the final occur in all periods. These are all substantives. δαιτυμών is clearly derived from δαιτύς. θηλαμών (: θηλή), ἀγρεμών (: ἄγρα) and ἀκρεμών (: ἄκρος) are also secondary. ἡγεμών is associated with ἡγέομαι, κηδεμών with κήδω (cf. ἀκήδεσα). Parallels with forms in -μος occur as follows: χηραμών Orph. Arg.: χηραμός, σταθμόνες· φλιαί Hesych.: σταθμός, μορμών: μόρμοι· φόβοι κενόι Hesych. δεγμών· χρόνος and δεμών· χρόνος M. Schmidt regards as corruptions of Aramaic *ṣamān* 'time' (Daniel), but the etymological meaning of χρόνος 'the taker,' illustrated by Theodectes fr. 9 ἀλλ' ὁ μυρίος χρόνος τὰ πάντ' ἀμαυροῖ χυπὸ χεῖρα λαμβάνει, justifies our associating δεγμών with δέχομαι; probably also δεμών 'the binder' with δέω.

The forms occur as follows:

θηλαμών *Tr.*: Thespis—*Com.*: Sophron.

ἡγεμών *Ep.*: Il. Od.—*Lyr.*: *Mimn. Solon. Theogn.; Pind. *Simon.—*Tr.*: (lyr.) Aesch.; (dial.) Aesch. Eur. Soph.—*Com.*: (dial.) *Ar. Dionys. Men.—*Hist.*: Hdt. Thuc. Xen.—*Or.*: Aeschin. Dem. Din. Hyp. Isocr. Lyc. Lys.—*Phil.*: Arist. Plat.

προηγεμών *Or.*: *Dem.

κατηγεμών *Hist.*: Hdt.

κηδεμών *Ep.*: Il.—*Lyr.*: Theogn.; *Simon.—*Tr.*: (lyr.) *Aesch. *Soph.; (dial.) *Soph.—*Com.*: (lyr.) Ar.; (dial.) *Alex. *Men.—*Hist.*: Xen.—*Or.*:¹ ———.—*Phil.*: Plat.

ἀγρεμών² *Tr.*: *Aesch.

ἀκρεμών² *Lyr.*: Simon.—*Tr.*: (dial.) Eur.—*Phil.*: *Arist. Theophr.

μορμών *Com.*: (dial.) Ar.—*Hist.*: *Xen.

δαιτυμών *Ep.*: Od.—*Lyr.*: *Alem.—*Tr.*: (lyr.) *Eur.—*Com.*: (dial.) Strato.—*Hist.*: Hdt.—*Or.*: ———.—*Phil.*: *Arist. Plat.

¹ κηδεμονία Hyp. Cognates of κηδεμών are similarly infrequent in prose.

² ἀγρεμών and ἀκρεμών are also reported as paroxytones, but all occurrences of the words are given here without regard to variations in accent.

Paroxytone nouns of agency appear in adjectives in *-μων*, such as *ἴδμων*, *τλήμων*. Of these *στήμων*, *δαίμων*, *πνεύμων*, *ἰχνεύμων*, *γνώμων* are specialized in meaning and used as substantives. The substantival use of *ἄκμων* and perhaps of *τέρμων* (: Lat. *termō*, Ennius), *πλεύμων* (: Skt. *klóman-*) comes from Indo-European times. *μούσμων*, Strabo, the name of a Sardinian animal, is of unknown origin. *ἀρτέμων*, NT., seems to be based on the same noun as *ἀρτάω*, and *ἀγρέμων*, *ἀκρέμων*, also reported oxytone, are similarly formed.

Adjectives of this class are largely compounds, and it is not always possible to say whether a particular form is a determinative compound based on an adjective of agency or a possessive based on a substantive of action.¹ The verbal idea is naturally suggested in those words by the side of which simple nouns of agency are found: thus *πολυθεάμων* (: *θεάμων* Anth.), *ἀνελεήμων* (: *ελεήμων*), *εὐτλήμων* (: *τλήμων*), *ἀειμνήμων* (: *μνήμων*). At other times the assumption is made likely by the occurrence of equivalent forms in *-της*: thus *ἵπποβάμων* with *ἵπποβάτης* Aesch., *τεθριπποβάμων* with *τεθριπποβάτης* Hat., *πολυδέγμων* with *πολυδέκτης* Hymn. On the other hand, compounds of *δαίμων*, *τέρμων*, were certainly felt as possessives, nor can there be any doubt concerning forms in *-αίμων* (: *αἶμα*), *-εῖμων* (: *εἶμα*), *-δέρμων* (: *δέρμα*), *-κύμων* (: *κῦμα*). The passive value of other words, e. g. *ὑδατοθρέμμων*, *ἀπλήμων*, *ἄπληστος*, Hesych. leads to the same conclusion. Finally, the second member is felt to be nominal when the verbal idea dominates the first: thus *φιλοθεάμων*, *μνησιπήμων*, *λυσιπήμων* Orph.

The vocalism of the root is the same as in neuters in *-μα*. The normal grade is characteristic of the formation: thus *αὐτορέγμων*, *ἥμων*, *μνήμων*,² *πολυθρέμμων*, *πνεύμων*. The weak grade

¹ *συμφράδμων*, *ἐπιῖδμων* Anth., *ὑποθήμων* Hesych., *ἀνεγέρμων* Anth., *ἐπιλήσμων*, *διαγνώμων*, *συγγνώμων*, *ἐπιγνώμων* belong directly to the compound verbs *συμφράζομαι*, etc. Of these there is, of course, no doubt.

² But *ā* in *-βάρμων* even in Attic. In II. IV, 433, where the editors read *πολυπάμονος*, most MSS. have *πολυπάμμονος*, which Cauer, Grundfragen 100, accepts. For *πας*-, which must in that case be assumed, Hoffmann, Gr. Dial. II, 484, cites Cret. *παστάς*. Lobeck, Phryn. 428 ff., discusses the occurrences

appears in *φράδμων*, *ἴδμων*, *πυκνάρμων*, *χαρμοσύνη*¹ Plut. (*χαρμόσυνος* Hdt.); with this compare the weak vocalism of the verbs *φράζω*, *ἴδμεν*, *ἀραρίσκω*, *χαίρω*. Roots with dissyllabic forms appear in the long monosyllabic form: *ἐγκλήμων* Anth., *τλήμων*, *ἀκύμων* 'barren'; *τεράμων* is the only exception.² *ἀμύμων* is related to *μῶμος* as *ξύμη* to *ζωμός*: Meister, however, *Sächs. Ges.* W. 1894, II, 153 ff., connects it with *ἀμύνω*. *αἵμων* 'blood-stained' and *αἵμων* 'skilled' are certainly without parallel verb-forms.

The occurrence of futures and σ-aorists with *η* accounts for the *η* of *δαήμων*, *διζήμων* Nonn., *θελήμων* Ap. Rh., *ἐθελήμων*, *βλαστήμων* Nicand., *μαχήμων*; with *ἀλιτήμων* (and *ἀλίτημα* Anth.) we may associate *ἀλιτήμενος*. A suffix *-ημων-* might in this way easily come into use, but in primary formations it seems not to have been well established. *δειδήμων* seems to be such a form. *εἰδήμων* Anth., *ψευδήμων* Anth., *ἔθημων* Musae, *πειθήμων* Anth. are doubtful.

Whether these are secondary derivatives from stems in *-εσ-* or not, there can be no doubt of the relation of *ἀδήμων* to *ἄδος* Il., *αἰθήμων* Nicand. to *ἄνθος*, *ἀνθέω*, *πενθήμων* to *πένθος*, *πενθέω*, *ἀβακήμων* *ἄλαλος* Hesych. to *ἀβακῆς*, *ἀβακέω*, *ἀφνήμων* to *ἄφνιος*, *αἰδήμων* to *αἰδώς*, *αἰδέομαι*.³ Many others are associated with denominative verbs: *θεάμων* Anth., *μειδάμων* Epigr. (Kaibel), *μυκάμων* Epigr., *τεχνήμων* (Orp.), *γοήμων* Anth., *νεμεσήμων* Nonn., *καυχήμων* Babr. with verbs in *-άω*, *-άομαι*, *ἐλεήμων*, *νοήμων*, *τηρήμων* Or.

of "Doric *ā*" in Attic. To his list add from nouns in *-μα* *βόαμα* Aesch. (dial.), *πόρπαμα* Eur. (dial.); *θολναμα*, which is found only in lyric passages, may also be placed here in view of *θoinάτωρ* Eur. (dial.). It is significant that the corresponding verbs show *ā* throughout. So *ἀκρόαμα*, *ἀκροάομαι*, which may be for *-οῖα-*. With *-βάμων* appears *βῆμα*; of the form in *-ρός* related to *νᾶμα* we cannot be sure, for *ναρός* occurs only in lyric passages, and *νηρός* is not reported until late. *ἐπάμων* Ath. from the *Γλωσσοί* of Clitarchus is evidently related to *ἐπιομαι*; for the *a* there is no parallel.

¹ Abstracts in *-οσύνη* so largely belong to adjectives in *-ων* that forms in *-μοσύνη* as well as in *-μονία* may be cited where those in *-μων* are wanting.

² Cf. *τελαμών* *-ῶνος*.

³ So *αἰσχήμων* (: *αἰσχος*) Anth. Plan. I, 15, unless we should read *αἰσχρήμων* (: *αἰσχροός*).

Sib., ἀρρωστήμων with verbs in -έω,¹ ἰχνεύμων with ἰχνεύω, σεβασμοσύνη Or. Sib. with σεβαζομαι, παιγμοσύνη with παίζω, οἰκτίρμων Theocr., with οἰκτίρω. The grammarians assume ζηλέω in explanation of ζηλήμων, and denominative verbs may, but need not, be assumed for φορβάμων Epigr. (: φορβή), παιγνύμων² (: παιγνία), γηράμων· γράζα (γραία?) Hesych. (: γήρας), ληθήμων³ Hesych. (: λήθη), δειλήμονες Hesych. (: δειλός). The passive meaning assigned to εὐχίμων· εὐχῆς ἄξιος Hesych. suggests that it was not associated with either εὐχομαι or a denominative based on εὐχή.⁴

Without the assumption of a suffix -σμων- the σ of φράσμων· προσέχων Hesych., ἀφράσμων, λησμοσύνη, ἐπιλήσμων, δρησμοσύνη, χρησμοσύνη, παλαιοσμοσύνη, κελυσμοσύνη may be explained by the influence of perfects in -σμαι, -σται, aorists in -σθην, but the σ of θεσμοσύνη certainly belongs to the suffix.

The formation of γλάμων is uncertain. The μ may be radical, but the word may for convenience be placed here.

δεκαβάμων *Lyr.*: *Ion.

τετραβάμων *Tr.*: (lyr.) Eur.

πεδοβάμων *Tr.*: (lyr.) *Aesch.

χορταιοβάμων *Tr.*: 601.

ἵπποβάμων *Tr.*: (dial.) Aesch. *Soph.—*Com.*: (lyr.) *Ar.

τεθριπποβάμων *Tr.*: (lyr.) *Eur.

πτεροβάμων *Ep.*: *Emped.

μακροβάμων *Phil.*: *Arist.

τριτοβάμων *Tr.*: (lyr.) *Eur.

λεοντοβάμων *Tr.*: (dial.) *Aesch.

σκηπτοβάμων *Tr.*: (dial.) *Soph.

βραδυβάμων *Phil.*: *Arist.

βραχυβάμων *Phil.*: *Arist.

¹ δηλήμων with the presumably denominative δηλέομαι.

² παιγνύμων Hdn. is probably to be explained in the same way as ὑγεία.

³ Reading ληθιμόνεσσι for ληθημόνοισι.

⁴ The development of meaning in τεχνήμων from 'cunning' to 'cunningly made' (Anth. Pal. IX, 504) is easier. Would Kretschmer explain these as possessives, transfers from -ment- to -men-? (Cf. KZ. XXXI, 346).

- ταχυνβάμων *Phil.*: *Arist.
 πολυθεάμων *Phil.*: *Plat.
 γλάμων *Com.*: (dial.) Ar. *Eupol.—*Or.*: *Lys.
 πολυπάμων *Ep.*: *Il.
 τεράμων *Phil.*: Theophr.
 άπεράμων *Com.*: (lyr.) *Ar.; (dial.) *Ar.—*Phil.*: Plat. Theophr.
 -πράγμων. See compounds.
 οικόδέγμων *Tr.*: 594.
 κυμοδέγμων *Tr.*: (dial.) *Eur.
 νεκροδέγμων *Tr.*: (lyr.) *Aesch.
 δίοστοδέγμων *Tr.*: (lyr.) *Aesch.
 πολυδέγμων *Ep.*: *Hymn.
 αὐτορέγμων *Tr.*: (dial?) *Aesch.
 παγκμοσύνη *Lyr.*: *Stesich.
 φράδμων¹ *Ep.*: *Il. *Orac. in Hdt.
 άφράδμων *Ep.*: *Hymn.
 συμφράδμων *Ep.*: *Il.
 όμοφράδμων *Poet in Plat. *Epist.* I.
 πολυφραδμοσύνη *Phil.*: *Archyt.
 ιδμοσύνη *Ep.*: *Hes.
 ήμων *Ep.*: *Il.
 μεθήμων *Ep.*: *Il. *Od.
 συνημοσύνη *Ep.*: *Il.
 άσυνήμων *Tr.*: (dial.) *Aesch.
 έφημοσύνη *Ep.*: *Il. Od. *Hymn.—*Lyr.*: *Pind.—*Tr.*: (lyr.) *Soph.
 δαήμων *Ep.*: Il. Od.—*Lyr.*: Archil.—*Hist.*: *Xen.—*Phil.*: Plat.
 άδαήμων *Ep.*: *Emped. Il. Od.—*Lyr.*: *Pind.—*Hist.*: *Hdt.
 άδημονέω² *Tr.*: (dial.) *Eur.—*Hist.*: *Xen.—*Or.*: *Dem.—*Phil.*: Plat
 μελεδήμων *Ep.*: *Emped.
 αϊδήμων³ *Hist.*: Xen.—*Phil.*: Arist.
 δειδήμων *Ep.*: *Il.
 έλεήμων *Ep.*: *Od.—*Lyr.*: ———.—*Tr.*: ———.—*Com.*: (dial.) *Ar
 —*Hist.*: ———.—*Or.*: *Dem. Isocr. *Lys.—*Phil.*: Arist.

¹ φραδμοσύνη Hes.

² άδήμων restored by Littré to Hipp.

³ αϊδημοσύνη Zeno.

ἀνελεήμων *Or.*: *Ant.—*Phil.*: *Arist.

ἀνηλεήμων *Com.*: *Nicochares.

-θήμων. See possessive compounds.

πενθήμων *Tr.*: (lyr.) *Aesch.

-απεχθήμων. See possessive compounds.

παιγνήμων *Hist.*: *Hdt.

ἀλήμων *Ep.*: Od.

ἐθελήμων *Phil.*: *Plat.

δηλήμων *Ep.*: *Il. Od.—*Hist.*: Hdt.

ζηλήμων *Ep.*: *Op.

φιλησοσύνη *Lyr.*: *Theogn.

τλήμων¹ *Ep.*: *Batr. *Hymn. Il.—*Lyr.*: *Aesch. *Plat.; *Theogn. *Tyr.;
*Pind.—*Tr.*: (lyr.) Aesch. Eur. Soph.; (dial.) Aesch. Eur. Soph.—
Com.: (lyr.) Ar.; (dial.) Ar. 386.—*Hist.*: Xen.

παντλήμων *Tr.*: (lyr.) *Eur. *Soph.; (dial.) *Soph.

δυστλήμων *Ep.*: *Hymn.

εὐτλήμων *Tr.*: (lyr.) *Aesch.

πολυτλήμων *Ep.*: *Il. *Od.—*Com.*: (dial.) Ar.

μνήμων² *Ep.*: Od.—*Lyr.*: ———.—*Tr.*: (lyr.) Aesch.; (dial.) Aesch.
*Soph.—*Com.*: (lyr.) Ar.; (dial.) *Ar.—*Hist.*: *Xen.—*Or.*: ———.
—*Phil.*: Arist. Plat.

ἀμνήμων³ *Lyr.*: *Pind.—*Tr.*: (dial.) *Aesch. *Eur. *Soph.—*Com.*:
———.—*Hist.*: ———.—*Or.*: *Ant.—*Phil.*: Arist. Plat. See also
possessive compounds.

ἄειμνήμων *Phil.*: *Arist.

ἱερομνήμων *Com.*: (dial.) *Ar.—*Or.*: Aeschin. Dem.—*Phil.*: *Arist.

ἀφνήμων *Ep.*: *Antim.

νοήμων *Ep.*: Od.—*Hist.*: *Hdt.

ανοήμων *Ep.*: Od.

πημοσύνη *Tr.*: (lyr.) Aesch. *Eur.

ἀπήμων *Ep.*: *Hes. *Hymn. Il. Od.—*Lyr.*: Semon. *Theogn.; Pind.—
Tr.: (dial.) *Aesch. *Eur. See also possessive compounds.

παναπήμων *Ep.*: *Hes.

¹ τλημοσύνη Archil.

² μνημοσύνη Il.; Arist. Crates Cratin. Solon Xen. Sapph. Pind.; Eur.;
μνημόσυνος Xenophanes; Hdt.; μνημονεύω Cratin.; Thuc.; Aeschin. Dem. Din.
Hyp. Isae. Isocr. Lyc.

³ ἀμνημονέω Cerc.; Men.; Thuc. Xen.; Aeschin. Dem. Isae. Isocr. Lyc. Lys.

-πήμων. See possessive compounds.

-ρήμων. See possessive compounds.

χρημοσύνη *Lyr.*: Theogn.—*Tr.*: (lyr.) *Soph. 509. See also possessive compounds.

-σήμων. See possessive compounds.

ἀλιτήμων *Ep.*: Il.

-κτήμων. See possessive compounds.

στήμων¹ *Ep.*: *Batr. *Hes.—*Lyr.*: ———, — *Tr.*: ———, — *Com.*:
(dial.) Ar. *Herm. *Men. *Plat.—*Hist.*: *Xen.—*Or.*: ———.
Phil.: Arist. Plat.

ἐπιστήμων *Ep.*: *Od.—*Tr.*: (dial.) Eur. *Soph.—*Hist.*: Thuc. Xen.—
Phil.: Arist. Plat.

ἀνεπιστήμων *Hist.*: Hdt. Thuc. Xen.—*Phil.*: Arist. Plat.

ἀρρωστήμων *Com.*: *Eupol.

μαχήμων *Ep.*: *Il.

-σχήμων. See possessive compounds.

αῖμων 'skilled' *Ep.*: *Il.

αῖμων 'blood-stained' *Tr.*: (lyr.) *Aesch. *Eur. See also possessive compounds.

δαίμων² *Ep.*: Emped. Hes. *Hymn. Il. Od. Parm.—*Lyr.*: *Phocyl. *Plat. Theogn.; Archil. *Solon; Alc. Bacchyl. *Corinna *Diag. *Philox. Pind. *Telest.—*Tr.*: (lyr.) Aesch. Eur. Soph.; (dial.) Aesch. Chaer. Crit. Eur. Soph. Theod. Xenocl.—*Com.*: (lyr.) Ar.; (dial.) Alex. Anaxan. Ar. *Crat. *Eriph. *Mnes. *Nicol. *Nicostr. Plat. Theop. *Timocl. *Xenar.—*Hist.*: Hdt. *Theop. Thuc. Xen.—*Or.*: Aeschin. *And. Ant. Dem. *Din. Isocr. *Lyc. Lys.—*Phil.*: Arist. Plat. See also possessive compounds.

-είμων. See possessive compounds.

ἄκμων *Ep.*: *Hes. Il. Od.—*Lyr.*: *Pind.—*Tr.*: (lyr.) *Aesch. *Eur. *Soph.—*Com.*: (dial.) *Aristophon *Cratin.—*Hist.*: *Hdt.—*Phil.*: Arist. See also possessive compounds.

βιοθρέμμων *Com.*: (lyr.) *Ar. See also possessive compounds.

πελειοθρέμμων *Tr.*: (dial.) *Aesch. See also possessive compounds.

χινοθρέμμων *Tr.*: (lyr.) *Eur. See also possessive compounds.

πολυθρέμμων *Tr.*: (lyr.) *Aesch. See also possessive compounds.

-σκόμμων. See possessive compounds.

¹ στημονίας Cratin.

² δαίμονια Simon; δαϊμόνιος Eupol.; Hyp.; δαϊμονίζω Philem.

ἁρμονία *Ep.*: *Hes. *Il. Od.—*Lyr.*: *Ion. Phocyl.; *Lasus Pind. *Pratinas.—*Tr.*: Aesch. Eur. Soph.—*Com.*: *Anaxan. Ar. *Epicr. Pherecr. 348.—*Hist.*: Hdt.—*Or.*: ———.—*Phil.*: Arist. Plat.

βητάρμων¹ *Ep.*: Od.

χαρμόσυνος *Hist.*: *Hdt.

-δέρμων. See possessive compounds.

τέρμων *Tr.*: (lyr.) Aesch. Eur.; (dial.) Eur. See also possessive compounds.

ἀσπιδοφέρμων *Tr.*: (lyr.) *Eur.

ἀνοικτίρμων *Tr.*: (dial.) *Soph. See also possessive compounds.

ἀφράσμων *Tr.*: (dial.) Aesch.; Soph.

-χασμων See possessive compounds.

λησμοσύνη *Ep.*: *Hes.—*Tr.*: (lyr.) *Soph.

ἐπιλήσμων *Com.*: (lyr.) *Ar.; (dial.) Ar. *Cratin. *Metag.; *Hist.*: Xen.—*Or.*: *Aeschin. *Lys.—*Phil.*: Plat.

δρησμοσύνη *Ep.*: *Hymn.

χρησμοσύνη *Lyr.*: *Tyr.—*Hist.*: *Hdt.—*Phil.*: Heraclit.

παλαισμοσύνη *Ep.*: *Il. Od.—*Lyr.*: *Tyr. *Xenophanes.

-παίσμων. See possessive compounds.

κελευσμοσύνη *Hist.*: *Hdt.

πλεῦμων,² πνεύμων *Ep.*: *Il.—*Lyr.*: *Archil.; *Alcae.—*Tr.*: (lyr.) *Aesch.; (dial.) *Aesch. Eur. Soph.—*Com.*: (dial.) Ar. *Eub. 633.—*Hist.*: ———.—*Or.*: ———.—*Phil.*: Arist. Hipp. Plat.

ίχνεύμων *Com.*: (dial.) *Eubul.—*Phil.*: Arist.

-κύμων. See possessive compounds.

ἀμύμων. See possessive compounds.

ἀτρύμων. See possessive compounds.

γνώμων³ *Lyr.*: Theogn.—*Tr.*: (lyr.) *Aesch.; Soph.—*Com.*: ———.—*Hist.*: *Hdt. *Thuc. Xen.—*Or.*: *Lys.—*Phil.*: Arist. See possessive compounds.

¹ On the lack of aspiration see Wackernagel, *Vermischte Beiträge zur gr. Sprachkunde* 5.

² πνεύμων seems to be due to the effort to give meaning to an inherited πλεῦμων. Eustathius 483.10 declares πλεῦμων to be the Attic form, but the MS. evidence is conflicting, and editors differ regarding the use of the two words. For Homer, Alcaeus, Archilochus, Euripides, πν- has strong support. In Sophocles, according to L., πλ- occurs in two of three passages; for Aristophanes R gives each form in one passage. Hermann adopts πλ- for Plato; for Aristotle see Bonitz' Index. Cf. Lobeck, *Phrynichus* 305 n., *Pathologiae Elementa* II, 343.

³ γνῶμονικός Plat., γνῶμοσύνη Solon.

ἀγνώμων¹ *Lyr.*: *Theogn.; *Pind.—*Tr.*: (dial.) *Aristarch. *Soph.*—*Com.*:
 *Anaxan. *Men.*—*Hist.*: *Hdt. *Xen.*—*Or.*: *Aeschin. *Dem.* *Isocr.
 *Lyc.—*Phil.*: *Hipp. *Plat.*
 συγγνώμων² *Tr.*: (dial.) *Eur.*—*Hist.*: Thuc. *Xen.*—*Phil.*: *Arist. *Plat.*
 ἀσυγγνώμων *Or.*: *Dem.
 φυσιογνώμων³ *Phil.*: Arist.

"Hoc genus universum antiquitus poetis fere attributum est" says Lobeck, *Prolegomena* 160, citing Bekker, *Anecdota* 92.12, and Pollux IV, 11, V, 144, IX, 151. The above statement shows that scarcely any adjectives in *-μων-* occur in prose; such substantives, on the other hand, as *δαίμων*, *πλεύμων*, *γνώμων* must have been in general use.

The forms in which a suffix *-μων-* might be said to occur may in general best be treated as secondary developments in *-ων-*. Thus, precisely as *ἀνδρῶν* is related to *ἀνήρ*, or *ρόδων* to *ρόδος*, so *κυαμών* is related to *κύαμος*, *κλανθμών* to *κλανθμός*. Similarly, *θημών*, *χειμών* may be connected with *θήμα*, *χείμα*. The words *ὅν* which *λειμών*, *τελαμών* are based and with which *λιμήν*, *τλήμων* are nearly connected, have not survived. The basis of *πλαταμών* is seen in that of *πλαταμώδης*.

STEMS IN *-ματ-*.

Neuters in *-μα* and feminines in *-σις* are the types of nouns of action most freely productive in Greek. In general it may be said that nouns in *-σις* denote processes, nouns in *-μα* results, but the distinction cannot always be made. More precise statements will be made below.

In the case of roots which show variation of the vowel the normal grade is characteristic of nouns in *-μα* as of those in *-μων*: thus *φθέγμα* (: *φθογγή*), *πήγμα* (: *ἐπάγην*), *λείμμα* (: *λοιπός*, *ἔλιπον*), *σπέρμα* (: *σπόρος*, *σπαρτός*), *ρεύμα* (: *ρόή*, *ρύσις*). The deflected grade is seen only in *ἄμοργμα*: *σύλλεγμα* Hesych. (cf. *ἄμοργμός*), *οἶμα* (cf. *οἶμος*), *ἄλοιμα* (cf. *ἄλοιμός*), *ὄχμα*

¹ ἀγνωμοσύνη *Eur.*; ἀγνωμονέω *Apoll.*

² συγγνωμοσύνη *Soph.*

³ φυσιογνωμονέω *Dem.*

Hesych. (cf. ὄχμος). The reduced form is less rare: ἐπίταμα Plut., ἄγμα (: ἄγνυμι) Plut., ἄπαγμα Oribas., κατάγμα Hipp., δάγμα Nicand., σύρραγμα Plut., ἴθμα, κλίμα Polyb., ἀνάκλιμα Apollod., προσανάκλιμα Anth., ἔγκλιμα Polyb., ἐπίβαλμα Hesych., σύμβαλμα Suid., ἔνταλμα LXX, διάσταλμα Clem. Al., ἐπίσταλμα, ἀπόσταλμα EM., σφάλμα, ὄμμα, φθάρμα LXX, ἀπόφθαρμα Hipp., κάρμα· γλεῦκος Hesych., ἀπόκαρμα Iambli., σάρματα· καλλύσματα Hesych., πάσμα (= πείσμα) Hesych., ρύμα Orph., ἀπόρρυμα Eriphan., χύμα, ἀνάχυμα Nicom., ἔγχυμα Galen. Hipp., παρέγχυμα Erasistr., ἔκχυμα Or. Sib., ἀπόχυμα Tim. Loocr., ὑπόχυμα Clem. Al., πρόχυμα Moer.

When, as in the case of ῥεύμα, ῥύμα, χεύμα, χύμα, both forms occur, the shorter comes into use later. Similarly late are κάθεμα LXX, (cf. κάθεσις, κάθετος), ἔνεμα Diosc., ἄφεμα LXX, δέμα Polyb., ἄνδεμα Anth., θέμα LXX, διάθεμα Sext. Emp., ἄνθεμα Theocr., κατανάθεμα NT., παράθεμα LXX, κατάθεμα Just. M., ἐπίθεμα, περίθεμα, ἔκθεμα Polyb., ἔνθεμα Theophr., σύνθεμα LXX, ὑπόθεμα Plut., πρόσθεμα Hipp. πόμα occurs as early as Pind., ἔκπομα Hesych., πρόπομα Plut. Long forms corresponding to δόμα Def. Plat., διάδομα CIG. 1625, ἐπίδομα Ath., ἔνδομα Galen, ἀπόδομα LXX, ἀνταπόδομα LXX, do not occur.

The radical vowel of διάγματα· διασκενύσματα Hesych., σύναγμα Hipp., κατάγμα is regarded by some as weak, by others as normal. Whichever it is, the vowel of ἄγω is of the same grade.

For many roots vocalic variation is lost in Greek. The cognates of δείγμα, ἀνάδειγμα Anth., παράδειγμα, ἐπίδειγμα, ἔνδειγμα, ὑπόδειγμα, πρόδειγμα Eccl., νῆμα, διάνημα, βλέμμα, ἀνάβλεμμα, ἔμβλεμμα, ἀπόβλεμμα, πέμμα, χρέμμα Diog. L., ἔγχρεμμα Plut., ἀπόχρεμμα Hipp., στέμμα, ἀπόσκημμα, θέρμα, ζέσμα Galen, ξέσμα Anth., ἀπόξεσμα Oribas., all have the normal grade. It is presumably the deflected in οἶδμα (cf. οἶδος). The weak is seen in φράγμα, διάφραγμα, παράφραγμα, ἐπίφραγμα Hero Al., περίφραγμα Tim. Loocr., ἀντίφραγμα Plut., ἔμφραγμα, πρόφραγμα, βρύγμα, ἄλμα Lycophr., ἄλμα, ὑπέραλμα Artem., παλματίας, ψάλμα Anth., διάψαλμα LXX, σύμψαλμα Eccl., ὑπόψαλμα Eccl., πρόψαλμα Eccl., κάμμα Nicocl., γράμμα, διάγραμμα, παράγραμμα, σύγγραμμα,

ἐπίγραμμα, περίγραμμα Luc., ἀντίγραμμα Luc., ὑπόγραμμα, πρόγραμμα, ἄρμα Hipp., διάρμα Polyb., ἕξαρμα Hipp., ἔπαρμα, πάραρμα Galen., πρόσαρμα Hipp., ἄρμα, χάρμα, κατάχαρμα, ἐπίχαρμα, ἔκδυμα Anth., ἔνδυμα LXX., ἐπένδυμα Plut., ὑπένδυμα Anth., ὑπόδυμα Cael. Aur., πλύμα, ἀπόπλυμα Diod., and their cognates.

A root in dissyllabic form appears only in ἔρυμα and perhaps ἔλυμα, εἴλυμα. In all other instances the long monosyllable is found: κράμα Tim. Locr., σύγκραμα, βλήμα, παράβλημα, κατάβλημα Hipp., μετάβλημα Manetho, ἐπίβλημα, περίβλημα, ἀμφίβλημα, ἔμβλημα Philo, σύμβλημα LXX., πρόβλημα, ὑπέρβλημα Archimed., ἀνάκλημα Julian, ἔγκλημα, ἐπέκλημα, πλῆμα Hesych., ἀνάτλημα Suid., τμήμα, περίτμημα, ἔκτμημα, ἔντμημα, ἀπότμημα, τρῆμα, περίτρημα Philo Byz., πτήμα Suid., εἰσπτήματα (definition of εἰσαφάσματα) Hesych., θύμα, ἔκθυμα, πρόθυμα, κύμα, κολόκυμα, ῥύμα, παράρρυμα, τρύμα Schol. Ar., φύμα, ἔκφυμα Hipp., πρόσφυμα Rhet., βρώμα, διάβρωμα Strabo, κατάβρωμα LXX., ἔκβρωμα, ἔμβρωμα Diosc., τρώμα (Ionic),¹ ἔκτρωμα, στρώμα, κατάστρομα, ἐπίστρομα Achmes, περιστρωμα, ὑπόστρομα. Here also σκλήμα Galen., ῥήμα, ἀνάρημα, κήρυγμα Hesych., ἐπύρρημα, ἀπόρρημα, πρόρρημα Hipp., πρόσρημα, χρῆμα should perhaps be placed. πτώμα (cf. πτώσις) may be compared with γνῶμα, in which the leveling is Indo-European.

The relations of the radical vowel in βάγμα, μάγμα Galen., περικατάμαγμα Hesych., ἔκμαγμα Poll., αὐτέκμαγμα, κροκόμαγμα Diosc., ἀπόμαγμα, νάγμα Joseph., σάγμα, ἐπίσαγμα, τάγμα, διάταγμα Diod., ἐπίταγμα, ἀντίταγμα Diod., σύνταγμα, ἀπόταγμα Iambl., πρόταγμα Diod., πρόσταγμα, στάγμα, ἐπίσταγμα Galen., Lex., διάσφαγμα, ἀπόσφαγμα Ael., ὑπόσφαγμα, πρόσφαγμα, ἄμμα, κάθαμμα, περίαμμα Polyb., ἄναμμα Plut., ἔναμμα Plut., σύναμμα, ἕξαμμα Plut., ἔφαμμα Polyb., βάμμα, ἔμβαμμα, σκάμμα, βλάμμα Plut., ῥάμμα (: ῥαίνω) Apollod., ῥάμμα (: ῥάπτω), διάρραμμα Plut., are uncertain.

If θωῶμα, τρωῶμα are to be accepted as genuine,² we must recognize in them a deflected vowel corresponding to the reduced

¹ On the reading τρωῶμα see Smyth, Ionic Dialect 189, 230.

² See Smyth, Ionic Dialect 189, 230.

ου of θαῦμα, τραῦμα. With the latter forms must be placed καῦμα, κατάκαυμα Hipp., ἔγκαυμα, ἐπίκαυμα Galen, ἔκκαυμα, ὑπέκκαυμα, πρόσκαυμα LXX, κλαῦμα, ἀπόκλαυμα Arr.

χναῦμα (cf. χνόος) seems to be due to χναύω, and the vocalism of διάπαυμα, ἀνάπαυμα, κατίπαυμα, θραῦμα is the same as that of παύω, θραύω.

Many verbs without vocalic presents have in other tenses forms with η. In such cases the nouns of action end in -ημα: βόσκημα with βόσκω, βοσκήσω, ἐβοσκήθην, βοσκητέον, and similarly μινύθημα¹ Hipp., θέλημα, μέλημα, ὀφείλημα, μέλλημα, βούλημα, ὠδίνημα Eumath., ἀλέξημα, αὔξημα Hipp., ὑπεραύξημα Galen, ἔψημα, ἐνέψημα Aretae., συνέψημα Galen, ἀφέψημα Diosc., ἐναφέψημα Aretae., and δέημα, οἶημα Plut. In the following also the η-forms prevail over the varying present types: φάγημα Demetr., προσφάγημα Aesop., μάθημα, ἀπομάθημα Hipp., πάθημα,² προπάθημα Hesych., αἰσθημα, ἐπαίσθημα Eriour., ὀλίσθημα, παρολίσθημα Eccl., ἔχθημα Phot., ἀπέχθημα, ἀπολάκημα· ῥίπισμα Hesych., ὄφλημα, δράμημα, εὔρημα, ἀνεύρημα Paus., ἐξεύρημα, παρεύρημα Paus., ὑφεύρημα Eriphan. The influence of the aorist passive is evident in ἦσθημα, ἐλελίχθημα Hesych., ῥύημα Galen.

No verbal forms with η can be cited for ἄγημα,³ θέλγημα Suid. (cf. θέλγητρον Eur.),⁴ στέργημα (cf. στέργηθρον Aesch.), ἴζημα Strabo, ἐνίζημα Clem. Al., θύημα⁵ Timae. Lex., ἄλφημα CIG. 2266 (cf. ἄλφημα Gloss.), τεύχημα.

From denominative verbs in -έω nouns in -ημα are formed with great freedom. θάμβημα Manetho from θαμβέω (: θάμβος), φόβημα from φοβέω (: φόβος), λαλάγημα from λαλαγέω (: λάλαξ,

¹Veitch cites μινυθέω from Hipp. III, 330; elsewhere only μινύθω occurs.

²Only παθητός can be cited. For τράγημα, ἀποτράγημα Hesych., θίγημα Anth., ἄδημα· ἄδος, ψήφισμα, δόγμα Hesych., ἰδημα· δραμα Hesych., which agree in vocalism with the second aorists τραγεῖν, θιγεῖν, ἀδεῖν, ἰδεῖν, no forms with η occur.

³Doric, equivalent to ἡγημα according to Lobeck, Paralipomena 447. Cf., ἀγήτωρ· ὁ τῶν Ἀφροδίτης θυηλῶν ἡγούμενος ἱερεὺς ἐν Κύπρῳ Hesych.

⁴θέλγημα occurs in Hesych., θέλκτρον in Soph.

⁵θύωμα is from θυόω; θύαμα Hesych. and θύημα may be from denominative verbs in -άω, -έω.

λαλαγή), πλατάγημα Theocr. from πλαταγέω (: πλαταγή) and similarly πατάγημα, ἄλγημα, μόγημα Nicet., στύγημα, κελάδημα, οἶδημα, ἄνθημα· ἐξάνθημα Hesych., ἐξάνθημα, ἐπάνθημα Iambli., πένθημα, πόθημα Hesych., ἐπιπόθημα Aquila, ἔσθημα, ἐρεύθημα Galen, μύθημα Theod. Prodr., παραμύθημα Phot., μόχθημα, θάκημα, οἶκημα, διοίκημα Hesych., ἄσκημα (ἀσκέω from ἀσκός ?), δίσκημα, λάλημα, ὠφέλημα (ὠφελέω from ὄφελος ?), ἐπωφέλημα, προσωφέλημα, θυήλημα, ἄθλημα, ὕθλημα Gloss., ἀπείλημα, ὀμίλημα, πίλημα, φίλημα, καταφίλημα Philo, ἐγκύκλημα, παρεγκύκλημα, ἐκκύκλημα Poll., εἰσκύκλημα Poll., ἀντλημα Plut., ἐξάντλημα Aretae., ἐπάντλημα Diosc., προσάντλημα Galen, κατάντλημα Diosc., ὄτλημα Hesych., αὐλημα, προαύλημα Hesych., ἐκκαύλημα Galen, θρύλ(λ)ημα LXX, ὄχλημα Sext. Emp., παρενόχλημα Philo, πώλημα CIG. Sic. et It. 430, ἀμπώλημα Tab. Heracl., ἀρίθμημα, μίμημα, ἀπομίμημα, χραίσμημα Nonn., κόσμημα, ἐπικόσμημα Eccl., περικόσμημα Eccl., προκόσμημα Diog. L., προσκόσμημα CIG. 1104, 3080, ἐξουθένημα LXX, τιθήνημα, σκίνημα,¹ θρήνημα, ῥίνημα,¹ πόνημα, διαπόνημα, φρόνημα, καταφρόνημα, γειτόνημα, ἀρχιτεκτόνημα Luc., ὄνημα CIG. 82, κοινώνημα, φώνημα, ἀναφώνημα Plut., ἐπιφώνημα Demetr. Phal., ἐκφώνημα Eccl., ὑποφώνημα Eccl., προσφώνημα, νόημα, διανόημα, κατανόημα, ἐπινόημα, ὑπονόημα Hipp., λύπημα, δούπημα Or. Sib., κτύπημα, βάρημα Byz., φλυάρισμα Dion. H., παραφλυάρισμα Eccl., ὄμβρημα LXX, προτέρημα Polyb., καρτέρημα, ὑστέρημα LXX, λήρημα, παραλήρημα Dio C., τήρημα Apollon., παρατήρημα Dion. H., λοιδόρημα, κόρημα, περικόρημα EM., ιστόρημα Anacreont., φόρημα, διαφόρημα LXX, ἐπιφόρημα, περιφόρημα Gloss., ἐκφόρημα Poll., συμφόρημα Philo, προσφόρημα, μέτρημα, καταμέτρημα, ἀπομέτρημα Gloss., οἴστρημα, οὔρημα, μαρτύρημα, ὄρημα Hesych., δόρημα, αἰώρημα, ἐναιώρημα Hipp., ἀπαιώρημα Hipp., χώρημα Galen, διαχώρημα Hipp., ἀναχώρημα, συγχώρημα Polyb., ὑποχώρημα, προχώρημα LXX, μίσσημα, νόσσημα, ἐκθάρσημα Plut., πάτημα LXX, καταπάτημα LXX, περιπάτημα Hesych., ἀποπάτημα, κράτημα Galen, αἵτημα, ἀπαίτημα M. Anton., κέντημα, κατακέντημα, προκέντημα Clem. Al., κρότημα, συγκρότημα Greg. Nyss., ἀποκρότημα Strabo, μύτημα Eccl.,

¹ This might as well be connected with the denominative in -άω.

διαπύημα, παραπύημα Hipp., περιπύημα Hipp., ἐκπύημα, ἐμπύημα,¹ ψόφημα Eriphan., ἰάχημα, ἥχημα, περιήχημα Iambl., ἐνήχημα Iambl., ἀπήχημα, παρήχημα Suid., στοίχημα Byz., ὄχημα, αὔχημα. To these may be added ἐρύθρημα Greg. Nyss., connected with ἐρυθραίνω. So μελέδημα, ἐρύθημα, ἀλίτημα Anth., are connected with presumably denominative verbs in -αίνω, and only ἀκολασταίνω can be cited for ἀκολάστημα.

The following are based on derivatives in -έω from compounds, for the most part possessive: μεσολάβημα Eust., ἀσέβημα, δυσσέβημα Dion. H., εὐσέβημα, δικαιοπράγημα, κακοπράγημα Eccl., συγκακοπράγημα Nicet., ἀδικοπράγημα Stob., καινοπράγημα Eust., δυσπράγημα Nicet., εὐπράγημα App., χορήγημα Plut., παραχορήγημα Poll., ἐπιχορήγημα Ath., στρατήγημα, ἀντιστρατήγημα Math., ἀλόγημα Polyb., γενεαλόγημα Eust., ψευδολόγημα Schol. Ap. Rh., λιθολόγημα, ἀνθολόγημα Eust., μυθολόγημα, φυσιολόγημα, μιμολόγημα Eriphan., ψαλμολόγημα Eccl., ὁμολόγημα, χρησμολόγημα Tzetz., σεμνολόγημα Sext. Emp., ὕμνολόγημα Eccl., προτεχνολόγημα Steph. B., ἀπολόγημα, κομπολόγημα Byz., ληρολόγημα Eccl., ἀστρολόγημα Tzetz., μωρολόγημα, στρατολόγημα Nicet., βαπτολόγημα Eccl., ψηφολόγημα Gloss., βραχυλόγημα Tzetz., ἐνάργημα, καλλιέργημα Eus., ἐνέργημα Polyb., συνέργημα Polyb., δυσέργημα Diosc., μυθούργημα Gramm., σκαιούργημα Tzetz., ῥαδιούργημα Dion. H., δημιούργημα Zalen., τελεσιούργημα Polyb., ἀνοσιούργημα Philo, κακούργημα, χαλκούργημα Joseph., αλόούργημα Liban., μελούργημα Eccl., ἀμπελούργημα Poll., πανούργημα, τεχνούργημα Eumath., ὑπούργημα, ιερούργημα Joseph., χειρούργημα, δραματούργημα Hesych., θαυματούργημα Heliod., τερατούργημα, ἄρρητούργημα Tzetz., λειτούργημα Plut., πλαστούργημα Eccl., ἀριστούργημα Byz., αὐτούργημα Dio C., φυτούργημα Athanas., στιχούργημα Schol. Lye., γεώργημα, παιδαγώγημα Clem. Al., χειραγώγημα Schol. Eur., μυσταγώγημα Theod. Stud., σκευαγώγημα Nicet., ψυχαγώγημα Tzetz., ἀπαυθάδημα Dio Chrys., τραγώδημα Eumath., θεσπιώδημα Clem. Al., μελῳδημα Plut.,

¹ The verbs on which these five nouns are based are more probably compounds of *πνέω, from which πνίσις is formed, than denominatives based on compounds.

ἐπιμελῶδες Schol. Theocr., χρησμέδες Cyrill., κωμῶδες, θρηνη-
 δημα Schol. Soph., ψαλτῶδες Eccl., ῥαψῶδες Cyrill.,¹ παρα-
 σπινῶδες Polyb., ἀνδραγάθημα Plut., τληπάθημα Schol. Aesch.,
 κενοπάθημα Sext. Emp., προπάθημα Hesych., ἡδυνάθημα Anth.,
 βοήθημα, παραβοήθημα Math., ἐπακολούθημα Plut., παρακολού-
 θημα Plut., λογοποίημα, εἰδοποίημα Theol. Arithm., μυθοποίημα
 Plut., ἰδιοποίημα Gloss., μηχανοποίημα Salust., χαροποίημα Zonar.,
 σκευοποίημα, ὀψοποίημα LXX, μνησικάκημα Eust., ἀδίκημα, ἐκδί-
 κημα Dion. H., φιλονείκημα Phot., συνοίκημα, παροίκημα Eccl.,
 δωροδόκημα, ὑπερσάρκημα Med., πλημμέλημα, μεσεμβόλημα
 Scholl., λιθοβόλημα Theod. Prodr., φωτοβόλημα Manass., βουκό-
 λημα Babr., ἀποβουκόλημα Damasc., ὄνειροπόλημα Clem. Al.
 πυρπόλημα, ναυστόλημα, ἀσχόλημα Greg. Nyss., ἱεροσύλημα LXX,
 δυσφήμημα Plut., φιλοτίμημα Plut., περιδόμημα EM., πυργοδόμημα
 Byz., οἰκοδόμημα, περιοικοδόμημα CIG. 2561b, ἐποικοδόμημα
 Clem. Al., παροικοδόμημα, ἀνόμεμα Diod., παρανόμεμα, οἰκονό-
 μεμα CIG. 2737a, κληρονόμεμα Luc., ἀστρονόμεμα Timon, εὐνό-
 μεμα Chrysipp., διχοτόμημα LXX, κερτόμημα Nicet., ἐπικερτόμημα
 Demetr. Phal., ἐπιθύμημα, ἐνθύμημα, ἐπειθύμημα, λιποθύμημα
 Tzetz., μεσουράνημα Sext. Emp., ἀντιμεσουράνημα Sext. Emp.,
 ἀσθένημα, φιλοξένημα Theod. Prodr., παροίνημα Plut., ἐμπαροί-
 νημα Longin., διακόνημα, ἀσχημόνημα Nicet., εὐσχημόνημα Stob.,
 εὐδαιμόνημα Luc., ματαιοσπότημα Iambl., φιλοσπότημα Phot., συμφρό-
 νημα Theod. Stud., φιλοφρόνημα Aeschin., κενοφρόνημα Eriphan.,
 σωφρόνημα, κακοτέχνημα Joseph., φιλοτέχνημα Cicero, χειροτέχ-
 νημα Babr., κλεπτοτελώνημα Byz., παροψώνημα, ἀδόξημα Plut.,
 ἀνόμεμα Stob., παρανόμεμα Themist., περινοηματικός Stob., ἐννόμεμα,
 ἀγνόμεμα, οἶνοχόημα Plut., δημοκόπημα App., ἀτόπημα Sext. Emp.,
 ὑποτόπημα Byz., ἐπιδόρημα Poll.,² δυσώπημα Joseph., καλλιέρημα
 Hesych., δυσημέρημα Schol. Il., εὐημέρημα Polyb., ἀκλήρημα Diod.,
 δυσκλήρημα Polyb., ναυκλήρημα Tzetz., εὐκλήρημα, ἐξάρθρημα
 Hipp., παράρθρημα Galen, εὐκαίρημα Stob., ἐγχείρημα, ἐπιχείρημα,
 ἐκχείρημα· τόλη Hesych., ψευδηγόρημα Cyrill., συνηγόρημα Dio
 C., ἀπηγόρημα, παρηγόρημα, μακρηγόρημα Tzetz., προσηγόρημα,

¹For ῥαθώδες· ψεύσμα Hesych., Schmidt suggests ῥαψῶδες or ῥαβδῶδες.

²VI, 102; al. ἐπιδορπίσματα.

κατηγόρημα, παρακατηγόρημα Rhet., συγκατηγόρημα Log., από-
ρημα, διαπόρημα, ἐπαπόρημα Eccl., εὐπόρημα Alcidas, ἀχθοφό-
ρημα Nicet., κλοποφόρημα Idm., καρποφόρημα Eust., πληροφορία
Gloss., χοιροφόρημα Hesych., πρωτοφόρημα Longus., τελεσφό-
ρημα Schol. Synes., δορυφόρημα Plut., ἀκύρημα· ἀτύχημα Hesych.,
ἀμύρημα· ἀτύχημα Hesych. (: ἄμοιρος), οἰκούρημα, φρούρημα,
ἐπικούρημα, ζωπύρημα Schol. Ar., ὀλιγόρημα, θεώρημα, σκαιω-
ρημα Poll., τιμώρημα, ἀντιτιμώρημα Schol. Lyc., σκευώρημα,
ταλαιπώρημα Phalar., στενοχώρημα Hesych., ἄξινοκράτημα Zonar.,
ἀντιστάτημα Nicet., ζυγοστάτημα Eudoc., εὐεργέτημα, ἀντενεργέ-
τημα Hesych., ἀθέτημα LXX, νομοθέτημα, ἀστροθέτημα Suid.,
ψηφοθέτημα Gloss., ρουθέτημα, δυσπέτημα LXX, ἀποδυσπέτημα
Schol. Luc., ὑπνέτημα, ἀμφισβήτημα, ἀτάκτημα Stob., εὐτάκτημα
Stob., πλεονέκτημα, καχέκτημα Nicet., συκοφάντημα, ἀναισχύντημα,
χρησιμοδότημα Eumath., ἐγκότημα Hesych., ἀβλέπημα Polyb.,
δυσαρέστημα Antyll., δυσχρήστημα Cicero, εὐχρήστημα Cicero,
χρεώστημα Phot., ἀρρώστημα, θεοκλύτημα Theod. Prodr., σκιαγρά-
φημα, λογογράφημα Rhet., ψευδογράφημα, πινακογράφημα Eust.,
στηλογράφημα Manass., συμβολογράφημα Eust., χειρογράφημα
Phot., πλαστογράφημα Pandeet., ζωγράφημα, φιλοσόφημα, ἐμφι-
λοσόφημα Greg. Naz., μονομάχημα Eust., ναυμάχημα Eumath.,
ξενοδόχημα Nicet., ἀστόχημα Plut., εὐστόχημα Diog. L., τριη-
ράρχημα, ἐπιτριηράρχημα, συντριηράρχημα Inser. in Böckh's
Seevesen, σιτάρχημα, κενεαύχημα Eust., μεγαλαύχημα Philo. τρο-
παιούχημα Nicet., τημελούχημα Nicet., κληρούχημα App., τοιχω-
ρύχημα Suid., ἀτύχημα, δυστύχημα, εὐτύχημα.

The following are from verbs for which no nominal basis occurs,
but which may yet be regarded as denominative: *θήμα* Theocr.,
ἀλίσγημα NT., *προσκυλίνδημα* Synes., *πόρθημα* Plut., *ποίημα*,
παραποίημα Hipp. (?), *προσποίημα*, *δήλημα*, *κήλημα*, *χήνημα*·
καταμώχημα Hesych. (cf. *χηνῆσαι*), *δόνημα* Luc., *μουσοδόνημα*,
στέρημα, *ἀθρήματα*· *δῶρα* . . . *ταῖς γαμουμέναις*¹ Hesych., *περιαί-
ρημα* Schol. Ar., *παραίρημα*, *ἀφαίρημα*· *ἀνάθημα* Hesych., *ζήτημα*,
ἐπιζήτημα Clem. Al., *ὄρχημα*, *ὑπόρχημα*. Parallel to *κύρημα*
Phot., *συγκύρημα* Polyb., *κύημα*, *ἐπικύημα*, *ἀποκύημα* Eccl., *φύημα*

¹ *ὀπτήρια* is similarly defined.

Hipp. (?), *ρόφημα*, *ἐπιρρόφημα* Alex. Trall. are *κυρμα*, *σύγκυρμα* Boiss. Anec., *κῦμα*, *φῦμα*, *ρόμμα* Galen Lex.; corresponding verbs in *-έω* and *-ω* occur, the former being possibly denominative.¹

The verbs underlying *ῥῆγμα* LXX, *διῆγμα* Polyb., *παραδιῆγμα* Philo, *περιηγηματικός* Rhet., *ἐπεξηγηματικός* Schol. Plat., *εἰσήγημα*, *ἀφήγημα*, *ῥῆγμα* Oribas., *περιήθημα* Diosc., *ἀπήθημα* Galen, *παρήθημα* Galen, *ῥῆγμα*, *ἔλκημα*, *δόκημα*, *ἄλημα*, *εἶλημα* Hipp., *περιείλημα* Poll., *ἀνείλημα* Hipp., *ἐνείλημα* Joseph., *κίνημα*, *διακίνημα* Hipp., *ἀνακίνημα* Hipp., *παρακίνημα* Galen, *μετακίνημα* Hipp., *συγκίνημα* Sext. Emp., are probably not denominative; *προσκυνέω*, from which comes *προσκύνημα*, is certainly not.

τηλαύγημα LXX is connected with *τηλαυγής*, *λοίσθημα*. *τέλος* Hesych. with *λοῖσθος*. (*ψ*)*ειήματα*. *παίγνια* Hesych. with *ψιά*. *χαρά*. *παίγνια* Hesych., *παιδαριήματα*. *παιδάρια* Hesych. with *παιδάριον*. *χοιρίημα*. *χοιρίδιον* Hesych. with *χοιρίον*, *ἐριφιήματα*. *ἐριφοι*. *Λάκωνες* Hesych. with *ἐρίφιον*, *πάλημα* Nicand. (*παλημάτιον* Ar.) with *πάλη*, *ἀγέλημα*. *κατ' ἀγελην* Hesych. with *ἀγέλη*, *βήλημα*. *κώλυμα* Hesych. (*β* = *φ* ?) with *φῆλος* (?), *μάσθλημα* with *μάσθλη* Hesych., *ῥῆμα* with *ῥλη*, *οῦλημα* Gloss. with *οὔλαί*, *ἴφλημα*. *τραῦμα* Hesych. with *σιφλόν*. *πηρόν* Hesych., *βρίμημα*² Anth. with *βρίμη*, *νομήματα*. *δικαιώματα* Hesych. with *νόμος*, *δρόμημα* with *δρόμος*, *περιδόμημα* EM. with *δόμος*, *πράμνημα* Poll. with *πράμνη*, *ρίπημα* Hesych. with *ρίπη*, *γλώσσημα* with *γλώσσα*, *προβατήματα*. *πρόβατα* Hesych. with *πρόβατον*, *ἀγρετήματα*. *τα ἀγ<ο>ρευόμενα τῶν παρθένων*. *Λάκωνες* Hesych. with *ἀγρεταί* Hesych., *κήτημα* (?) Diph. with *κήτος*, *πότημα* 'draught' Hipp. with *ποτόν*, *ἰχθυήματα* Hipp. with *ἰχθύς*,³ *καρυήματα*. *κάρνα*. *Λάκωνες* Hesych. with *κάρνον*, *παρώμφημα*. *παρωνυμίασμα* Hesych. with *ὀμφή*, *τρόφημα* Hipp. with *τροφή*, *λέσχημα* Hipp. with *λέσχη*, *ὄψημα* Plut., *ἐπόψημα* CIGS. I, 2712, *παρόψημα* Ath., *προσόψημα* Diosc. with *ὄψον*. The intermediate verbs are

¹ *κῶς* is found in Ar.

² The meaning of *βρίμημα* separates it from *βριμάομαι*, with which, on the other hand, it is natural to connect *βρίμημα*. *ἐπίπληξις* Hesych., notwithstanding *βρίμη*. *ἀπειλή*. *ἐμβρίμημα* is certainly derived from the compound verb; *δρηγμα* Schol. Soph. is perhaps also better taken with the verb.

³ *ἰχθυάω* can have had no influence.

not recorded. In some instances they may have been in use, but in others their existence is very unlikely. ἤλημα 'reservoir' (?) Andania (Cauer 47) is unexplained; Sauppe reads πλῆμα.

From denominative verbs in -άω, -άομαι¹ come λώβημα Eriphan., τρύγημα Tim., μειδῆμα, χλιδῆμα, θέαμα, σπάθημα· πύκνωμα Hesych., μειδιάμα Plut., ὑπομειδιάμα Boiss. Anec., θυμίαμα, ἐπιθυμίαμα, ὑποθυμίαμα Hipp., ἀνίαμα Byz., μηνίαμα LXX, κονίαμα, γειντίαμα Hesych. (in explanation of γειτόνημα), κοπίαμα Eust., ἀροτρίαμα Schol. Ar., γανρίαμα LXX, ἀγανρίαμα LXX,² πυρίαμα, φυσίαμα, αἰτίαμα, ἐστίαμα, ὄγκημα Gloss., πελέκημα Galen, ἀποπελέκημα Hesych. (in explanation of λατύπη), λήκημα, νίκημα Polyb., κατανίκημα Theodoret., ἐκνίκημα Eust., νάρκημα Galen, μώκημα LXX, καταμώκημα (definition of χήνημα) Hesych., παιπάλημα,³ σπατάλημα Anth., τίλημα EM., ἀμίλλημα, κόλλημα, ἀνακόλλημα Diosc., παρακόλλημα, ἐπικόλλημα, ἀπαιόλημα, ἐμπόλημα, σύλημα Theod. Prodr., παλάμημα Ael., βρίμημα· ἐπίπληξις Hesych., ἐμβρίμημα LXX, τίμημα, ἐπιτίμημα, ἀντιτίμημα Hesych., ἀποτίμημα, προστίμημα, τόλημα, παρατόλημα, ὄρμημα, παρόρμημα Joseph., χάσμημα, μώμημα LXX, βυκάνημα App., πλάνημα, ἀποπλάνημα (definition of ἀπαιόλημα) Hesych., δαπάνημα, μηχάνημα, ἐπιμηχάνημα Hippodam., ἀντιμηχάνημα Polyaeon., θόιναμα, ποίνημα, ἀπορρίνημα Daphitas, μερίνημα, γέννημα (πρωτογέννημα LXX), ἐπιγέννημα, ἀπογεννημα Ael., περόνημα Theocr., ἐμπερόνημα Theocr., ὀδύνημα Hipp., εὔνημα, τέχνημα, ἐπιτέχνημα Ael., βόαμα, ἀναβόαμα, ἐπιβόαμα, ἐμβόαμα Eust., ἀγάπημα,⁴ πόρπαμα, ἐπιπόρπαμα, περιπόρπημα Cyrill., ἐμπόρπημα· ὑφάσματος εἶδος Hesych., τρύπημα, παρατρύπημα Procl., ἐκτρύπημα Theophr., πέραμα Byz., διαπέραμα Ptol., ἐκπέραμα, γήραμα Schol. Arat., ἐγγήραμα Cic., θήραμα,⁵ πείραμα Eccl., σπείραμα, ὄραμα, παρόραμα Plut., ἥσσημα LXX, λύσσημα, ρύσσημα Phot., φύσσημα, ἀναφύσσημα, καταφύσσημα Eccl., ἐκφύσσημα Poll., ἐμφύσσημα, προσφύσσημα Greg. Nyss., ἀπάτημα

¹ *δελεάω does not occur, and δελέαμα Suid. should perhaps be δελέασμα.

² *ἀγανυρίω is not in the lexicons, but was surely used. Cf. γανυρίω.

³ παιπαλάω occurs in Hesych. and Suid.

⁴ ἀγάπη occurs first in LXX, and ἀγαπάω, instead of being formed from it, was perhaps its source.

⁵ Should καίραμα· . . . ἀμφίεσμα Hesych. be emended to καίρωμα?

Anth., ἐξαπάτημα EM., μελέτημα, ἐμμελέτημα Anth., διαίτημα, ἐνδιαίτημα Dion. H., συνάντημα LXX, ἀπάντημα, κατάντημα LXX, βρόντημα, παρεγγύημα Aristid., μεσεγγύημα, ἐπάφημα Diog., φληνάφημα Eur. Epist., σκαρίφημα Schol. Ar., τρύφημα, ἐντρύφημα LXX, βλήχημα Basil., βρύχημα.

The verbs underlying the following are also pretty certainly denominative: *πήδημα*, *ἀναπήδημα* Eust., *ἐκπήδημα*, *συμπήδημα* (definition of *σύναλμα*) Hesych., *κνύζημα*, *ἄμα*, *ἀγαλλίαμα* LXX, *προσδόκημα*, *κύκημα*, *τάραχος* Hesych., *μύκημα*, *κοίμημα*, (σ)κορδίνημα Hipp., αἰόνημα Dio C., καταϊόνημα Ael., ἀκρόαμα, *φύραμα*, *προφύραμα*, *μάσημα*, *διαμάσημα* Diosc., *ἄρτημα*, *ἐξάρτημα* Iambli., *ἀπάρτημα* Greg. Nyss., *παράρτημα* Luc., *προσάρτημα* Clem. Al., *σκίρτημα*, *κατασκίρτημα* Eust., *ἐπισκίρτημα* Nonn., *κυβίστημα* Luc., *ἐρώτημα*, *ἐπερώτημα*, *ψηλάφημα*, *προψηλάφημα*, *λώφημα* (definition of *λώφαρ*) Hesych.; probably also the basis of *κάλαμα*, *ὄγκος* Hesych. (cf. *καλάζει*, *ὄγκουται*). The verb is probably not denominative in case of *πόπημα*; certainly not in the case of *διέραμα* Plut., *ἐξέραμα* NT. A denominative from *ἔδρα* may be assumed for *ἔδραμα* Epidaurus (Collitz 3339).

Denominative verbs in *-εύω*, *-εύομαι* yield *τύμβευμα*, *πρέσ-βευμα*, *κύβευμα* Theod. Prodr., *μάγευμα*, *στράγγευμα* Plut., *πανούργευμα* LXX, *κλάδευμα* Gloss., *στρατοπέδευμα* Diod., *κήδευμα*, *ἐπιτήδευμα*, *κατεπιτήδευμα* Longin., *παιδευμα*, *ἐκπαιδευμα*, *προπαιδευμα* Philo., *παγίδευμα*¹ Eust., *ᾠδευμα* Strab., *μεθόδευμα* Eust., *προσόδευμα* Theod. Met., *ἀφόδευμα* Geop., *χόρδευμα*, *πέζευμα* Eust., *κακοθήδευμα* Plut., *προμήθευμα* Nicet., *πλίνθευμα*, *μύθευμα*, *μαίευμα*, *αστείουμα* Eust., *άλιεύμα* Strab., *ταμίουμα*, *νεανίουμα*, *βλάκευμα* Eust., *κολάκευμα*, *σκυλάκευμα* Anth., *φαρμάκευμα* Nicet., *κοβαλίκευμα*,² *φυσίκευμα* Tzetz., *χάλκευμα*, *ἀρέσκευμα* Plut., *θρήσκευμα* Eccl., *δίσκευμα* Tzetz., *καρύκευμα* Basil., *κηρύκευμα*, *ἐπικηρύκευμα*, *νωγάλευμα*, *σάλευμα* Artemid., *κιβδήλευμα*, *καπήλευμα* Eust., *χήλευμα*, *σμίλευμα*, *ἀποσμίλευμα* Suid., *προπόλευμα*, *σκύλευμα*, *βούλευμα*, *μεταβούλευμα* Symm., *ἐπιβούλευμα*, *συμβούλευμα*, *προβούλευμα*, *δούλευμα*, *πώλευμα* Max. Tyr., *φώλευμα* Byz., *χώλευμα*

¹ *κοβαλικεύω* in EM. and Suid. **κοβαλικός* does not occur. Cf. *κόβαλος*.

² Or *παγίδωμα*.

Hipp., θαλάμευμα, πόρθμευμα, φρονίμευμα Stob., νόμευμα, προνό-
 μευμα Nicet., ζώμευμα, μαργάνευμα, πρυτάνευμα Byz., ὀρφάνευμα,
 ἄγνευμα, λάγνευμα Hipp., παρθένευμα, ἐρμήνευμα, παρερμήνευμα
 Eriphan., ἐφερμήνευμα Theod. Prodr., δίνευμα, ἀλαζόνευμα, ἡγε-
 μόνευμα, μνημόνευμα, ἀπομνημόνευμα Xen. (title), γειτόνευμα
 Aretae., ἀρχιτεκτόνευμα Math., φόνευμα, πόρνευμα Psell., τórνευμα
 Diosc., κίνδυνευμα, παρακινδύνευμα Hesych. (in explanation of ἐκ
 παραβολῆς), ἴχνευμα Poll., λίχνευμα Sophron., χώνευμα LXX,
 λάξευμα.¹ λόξευμα Manetho, τόξευμα, θεράπευμα, κήπευμα, ἡπερό-
 πευμα, ἵππευμα, κάρπευμα, τολύπευμα Phot., θώπευμα, σκώπευμα,
 φιλανθρώπευμα Plut., ἀμίρευμα Greg. Naz., ἄγρευμα, μάνδρευμα
 Dion. H., ὕδρευμα Arr., νυκτέρευμα Polyb., τρυφέρευμα Bekk.
 Anec., θήρευμα, ὀμήρευμα Plut., πονήρευμα, χήρευμα Theod. Prodr.,
 βόθρευμα Manass., ὑποβόθρευμα Eust., ἐξολόθρευμα² LXX, τέρ-
 θρευμα Clem. Al., μαγείρευμα (definition of ὄψα) Hesych., προαγό-
 ρευμα Chion, ἀπαγόρευμα Plut., προσαγόρευμα Dion. H., κόρευμα,
 πόρευμα, ἐκπόρευμα Eccl., ἐμπόρευμα, παρεμπόρευμα Luc., προπό-
 ρευμα Orac., τόρευμα, διατόρευμα LXX, χόρευμα, ἰάτρευμα, βάκ-
 τρευμα, ἀρότρευμα Poet in Stob., κούρευμα Eust., ἐμπύρευμα,
 τύρευμα, τάφρευμα, ψύχρευμα, σώρευμα, τιθάσευμα Porph., ἡμίσευμα
 Theol. Arithm., νόσευμα, πέσσευμα Nicet., ὑποπέσσευμα Plut., περισ-
 σευμα, δεκάτευμα Call., πραγμάτευμα Eust., γινωμάτευμα Eust., ἱερά-
 τευμα LXX, ἀρχιεράτευμα Eust., τεράτευμα, ἐγκράτευμα Iambl.,
 στράτευμα, ἐκστράτευμα Memnon, ἰκέτευμα, σκελέτευμα Schol.
 Nicand., δραπέτευμα, ὀχέτευμα, διοχέτευμα Dion. P., γοήτευμα, στή-
 λίτευμα Poll., πολίτευμα, τεχνίτευμα Max. Tyr., μάντευμα, ἀπομάν-
 τευμα Hipp., προμάντευμα Suid., βιότευμα Erist. Soer., μνήστευμα,
 καλλίστευμα, θεμίστευμα Nicet., ὀίστευμα Plut., πίστευμα, ἀρίστευμα
 Eust., σοφίστευμα Oenom., ἀντισοφίστευμα Just. M., φύτευμα, ἐμφύ-
 τευμα Roman law, σκαρίφευμα Suid., νύμφευμα, βιάχευμα, ὄχευμα,
 λόχευμα, ἐκλόχευμα, βωμολόχευμα, μόσχευμα, νύχευμα, κόμψευμα.

Denominative verbs are implied in κινάβευμα, μήδευμα³ Schol.
 Hes., βωμάκευμα Apollod. Cyr. (: βώμαξ), στρέβλευμα Symm.

¹ With λαξεύω cf. λαοξόος.

² ἐξολόθρενω evidently related to ὀλεσθαι.

³ Cf. μάδευμα* δέλεαρ, πρόβλημα Hesych.

(: στρεβλός), γαμήλευμα (cf. γαμήλιος), ποπάνευμα Anth. (: πόπανον), κινάβρευμα Hesych. (: κινάβρα), διεντέρευμα (: ἔντερον), σώτρευμα (definition of σώτευμα¹) Hesych. (: σῶτρον), σιναιμώρευμα, and these words from Hesychius: βομβυλεύματα· τὰ μαγειρικὰ ἄρτύματα κατεκενασμένα, ἰδύλευμα· μάθημα, μυσώτευματα· ἄρτύματα. The verbs underlying ἄρδευμα Eus., σκαλευμα Schol. Ar., πάλευμα (from an unknown writer), must also be denominative.

From verbs in -όω, -όμαι based on adjectives come ἀκρίβωμα, στίλβωμα Diosc., κολόβωμα, λórdωμα Hipp., ἐπιτελέωμα, ἐξίλωμα (definition of ἀποτροπίασμα) Hesych., νέωμα Greg. Naz., στερέωμα, ἐπιτραπέζωμα, διόρθωμα, παραδιόρθωμα Porphyry, ἐπανόρθωμα, ἀπόρθωμα Coreyr. (Collitz 3195), ὑπόρθωμα Gloss., κατόρθωμα, βεβαίωμα Joseph., δικαίωμα, παλαιώμα LXX, ἀραίωμα Diod., ἐδραίωμα NT., κραταίωμα LXX, ἰδίωμα, οἰκείωμα Dion. H., λείωμα, τελείωμα, μείωμα, πελίωμα, σκολίωμα Strab., πολίωμα Eust., ἀξίωμα, ἀλλοίωμα, ὁμοίωμα, ἐξομοίωμα CIG. 4957, ἀφομοίωμα, ὁσίωμα Theod. Stud., ἀφοσιώματα· καθάρματα Hesych., ἐναντίωμα, ὑπεναντίωμα, ὑπερσάρκωμα Med., εὐόρκωμα, γλαύκωμα, λεύκωμα, σιγίλωμα Apoll. Lex. (cf. σιγαλόεις), στρέβλωμα Greg. Naz., δήλωμα, φήλωμα, κοίλωμα, ψίλωμα Hipp., κύλλωμα Galen, κατακύλλωμα Eust., ἐπικύλλωμα Eust., ἄπλωμα Schol. Ar., παράπλωμα Suid., ἐφάπλωμα Eust., δίπλωμα, ἐπαναδίπλωμα, σαύλωμα· θρύμμα Hesych., στρογγύλωμα LXX, σίφλωμα Eust., χώλωμα, σίωμα Plut., αἰσιμωμάτων· δαπανημάτων Hesych., ἀναισίμωμα (: αἰσιμος?), στεγάνωμα EM., μελάνωμα Eumath., τράνωμα, πελιδνώμα Schol. Theocr., προένωμα Damasc., ἐξουδένωμα LXX, κένωμα Erasistr., ἐπιξένωμα Eust., στένωμα Arr., ταπείνωμα Plut., ὑψηλοταπείνωμα Paul. Alex., κοίνωμα Plut., πύκνωμα, σέμνωμα, χαύνωμα Plut., ὀλοκάρπωμα LXX, πλαδάρωμα Suid., ἰέρωμα LXX, ἀφιέρωμα Eus., ἡμέρωμα Theophr., καρτερώματα· μίξις χαλκοῦ καὶ κασ(σ)ιτέρου Hesych., δευτέρωμα Eust., τρυφέρωμα (definition of βαύκισμα) Hesych., πλήρωμα, ἀναπλήρωμα, παραναπλήρωμα Eucl., παραπλήρωμα Dion. H., ἐκπλήρωμα Hipp., συμπλήρωμα, πήρωμα, σάθρωμα Theophract., ἐξάρθρωμα Hipp., δυσχείρωμα, φαλάκρωμα

¹ Cf. σωστεύματα· τὰ τοῦ τροχοῦ ξύλα Hesych.

LXX. γαύρωμα, ἀμαύρωμα Plut., πορφύρωμα· τῶν ταῖς θεαῖς τυθέντων χοίρων τὰ κρέα Hesych., ἐχύρωμα Theophyl. Sim., ὀχύρωμα, ὄχρωμα Suid., ἀντανίσωμα Joseph., παρίσωμα, ἐκβύρσωμα Galen, ἐλάσσωμα, κύρτωμα, μέστωμα Orac. in Eus., πίστωμα, ὀλοκαύτωμα LXX. συνοφρύωμα Schol. Il., στερίφωμα App., τράχωμα Diosc.

Substantives underlie the verbs from which come κόμβωμα Suid., ἐγκόμβωμα Longus., φαλάγγωμα· πομπή τις ἐν τοῖς Διονυσίοις Hesych., συρίγγωμα Boiss. Anec., φλογόματα· τῶν ἀρτίων τὰ ἐπικεκαυμένα Hesych., πύργωμα, ζύγωμα, πτερύγωμα Galen, ῥάβδωμα (s. v. σκυτάλια) Hesych., μολύβδωμα Callix., παγίδωμα¹ Eust., κλείδωμα Suid., σχαλίδωμα Poll., ἀποσχαλίδωμα, ψαλίδωμα Strab., κηλίδωμα Phot., στολίδωμα Anth., σανίδωμα, κρηπίδωμα Diod., ῥυτίδωμα Schol. Ar., ἀψίδωμα Eust., χαλάζωμα Manass., τραπέζωμα Eust., ῥίζωμα, καταρρίζωμα Jo. Chrys., μίσθωμα, ἀπομίσθωμα² Hesych., κεφαλαίωμα, συγκεφαλαίωμα Iambl., σημείωμα Byz., στοιχείωμα, ζημίωμα, ἐπιζημίωμα Tab. Heracl., δεξίωμα, θηρίωμα Cels., κηρίωμα· ὀμίλημα Hesych., τεκμηρίωμα Galen, κρίωμα Aquila, ἰκρίωμα (definition of κατήλιψ) Hesych., μουσίωμα Byz., φυσίωμα Hipparch., ῥάκωμα, χαράκωμα, περιχαράκωμα (definition of θριγκός) Hesych., ἀνθράκωμα Diosc., θρίγκωμα, ὄγκωμα Schol. Ar., ἐξόγκωμα, σήκωμα, ἀντισήκωμα Eust., σφήκωμα, χαλίκωμα Gloss., κρίκωμα Eust., χάλκωμα, ἔλκωμα, σάρκωμα Galen, ὄρκωμα, ἄσκωμα, σύκωμα Schol. Ar., φύκωμα Jo. Chrys., ζήλωμα, στήλωμα LXX, ὑποστήλωμα Math., χήλωμα Eratosth., χεῖλωμα LXX, σπῖλωμα LXX, χίλωμα, κύκλωμα, φύλλωμα Diod., δόλωμα, θόλωμα Eust., πύλωμα, τύλωμα· τύμμα Hesych., στύλωμα Apollon., ὑποστύλωμα Math., δῆμωμα, κόμμωμα Luc., στόμωμα, δέσμωμα, ζύμωμα, θύμωμα, ἐκχύμωμα Hipp., γάνωμα Plut., σπαργάνωμα Phot., στεφάνωμα, περιστεφάνωμα Schol. Theocr., σκῆνωμα, κατασκήνωμα, φαγεδαίνωμα Pallad., χλαίνωμα Anth., γαγγραίνωμα Pallad., καρκίνωμα Hipp., τέκνωμα, φάτινωμα, ἐκφάτινωμα Poll., κερχνώμασι· τραχώμασι Hesych., κόλπωμα Plut., κάρπωμα, πόρπωμα Suid., ἐπιπόρπωμα· τὸ ἐπάνω τῆς πόρπης Hesych., τύπωμα, ἀνατύπωμα Diog. L., ἐκτύπωμα, προεκτύπωμα Eccl., ἐντύπωμα

¹ Or παγίδευμα.

² Or ἀπὸ μισθωμάτων.

Agathare., ἀποτύωμα, προτύωμα Simplic., πρωτοτύωμα Eecl., καμάρωμα Strab., σάρωμα Suid., περισάρωμα EM., ἀποσάρωμα Nicet., ἐσχάρωμα Hippiatr., χαράδρωμα Byz., ἴδρωμα, ὕδρωμα CIG. 4837, πτέρωμα, σιδήρωμα Nicet., κήρωμα Hipp., κλήρωμα Eust., καίρωμα Call., σφαίρωμα, στείρωμα· τρόπις Hesych., χεῖρωμα, σκίρωμα Diose., ἀποσκίρωμα Schol. Ar., πέτρωμα, σταύρωμα, περισταύρωμα Dion. H., ἀργύρωμα, θύρωμα, κύρωμα Eust., μύρωμα, πύρωμα Ptol., τύρωμα Jo. Geom., πώρωμα Hipp., ἐπιπώρωμα Hipp., γείσωμα Poll., ἐγγείσωμα Galen, ἀπογεῖσωμα, τάρσωμα, καταπίσσωμα Nicet., καύσωμα Galen, χρύσωμα, στεάτωμα Galen, ἀποπεράτωμα, χαίτωμα, μελίτωμα, δρυφάκτωμα Strab., ἰμάντωμα Nicet., σκότωμα Polyb., μότωμα Hipp., μεσεγγύωμα, θύωμα, ὀφρύωμα Eecl., γόμφωμα Plut., ζόφωμα Byz., ὀρύφωμα LXX, στρόφωμα Hero., μόρφωμα, κύφωμα Hipp., σκύφωμα, κορύφωμα Athenaeus Math., ἐπικορύφωμα (definition of ἐπικτόλωμα¹) Hesych., τείχωμα Bekk. Anec., τρίχωμα, ἐντρίχωμα Plut., βοστρύχωμα Eumath., ὕψωμα Ps.-Phocyl., ἀνύψωμα Aesop, παρύψωμα Eust., ὑπερύψωμα Eecl.

In the formation of some of these words the verbs suggested may have had no part. Wackernagel, *Vermischte Beiträge zur gr. Sprachkunde* 36, explains ποθύδωμα Boeot. (Collitz 488) and Epir. (Collitz 1339) as due to the analogy of ἀνάλωμα.² Moreover, -ωμα may have been independently formative; φύλλωμα, for instance, may have been suggested immediately by φύλλον as our *leafage* by *leaf*. On the other hand, in some of the following instances verbs not recorded may leave traces of their influence: ὕβωμα Hipp. (: ὕβος, ὕβος), λάβδωμα Iambl. (: λάβδα), σελίδωμα Schol. Ar. Rh. (: σελίς), πόδωμα Math. (: ποῦς), μεγαλείωμα LXX (: μεγαλείος), γενεθλίωμα Iambl. (: γενέθλιος), χαλίκωμα Gloss. (: χάλιξ), πέρκωμα (cf. περκνός), σιάλωμα Aretae. (: σιάλον), σκάλωμα Polyb. (: Lat. scala?), ὑάλωμα Hippiatr. (: ὕαλος), ἀνίλλωμα Poll. (: ἰλλός; cf. ἱλλωσις), πέπλωμα (: πέπλος), σταφύλωμα Diose. (: σταφυλή), μηχανώμα (: μηχανή), κρούνωμα (: κρουνός), αἰσχύνωμα LXX (: αἰσχύνη), λύνωμα Schol.

¹ Meineke reads ἐπιστύλωμα; Zonar. has ἐπικύλωμα.

² To this he ascribes also the ω of ὀφήλωμα Cret. (Mon. Ant. 3, 278) = ὀφέλημα.

Ar. (: λύχνος). ἄβρωμα· στολῆς γυναικείας εἶδος Hesych., ἀφάβρωμα Plut. (: ἄβρός), ἀθήρωμα (and ἀθέρωμα) Galen (: ἀθήρη), σκληρώμα Hipp. (: σκληρός), ἐπέντρωμα (cf. ἔντερον), πλευρώμα (: πλευρά), κέγχρωμα (: κέγχρος), ὄχρωμα Suid. (: ὠχρός), λίσσωμα (: λισσός), περισσωμα (: περισσός), βύσσωμα Anth. (: βύσσος), ἀέτωμα (: ἀετός), χαίτωμα (: χαίτη), τράκτωμα Hippiatr. (: τρακτός), ἀναφαλάντωμα LXX (cf. φάλανθος, φαλαντίας), σκύφωμα (: σκύφος).

Before -μα, as before -μαι in the perfect middle of the verb, γ is preserved, while κ and χ regularly become γ; thus ζεύγμα (: ζεύγνυμι), δέργμα (: δέρκομαι), εὔγμα (: εὔχομαι). -κμα is never found, notwithstanding ἀκμή, λικμός and similar forms. -χμα appears in ἔχμα, βρέχμα Alciph. (: OE. *breyen* ?), ἵχματα· ἵχνια Hesych., ὄμχμα, ὄχμα· πόρπημα Hesych., (ὄχμάζω Eur.), ἄρχματα· ἀπάρχματα θεοῖς Hesych., νύχμα· ὄνειδος Hesych., νῶχμα· ὄνειδος Hesych.

Many presents in -άζω and -άσσω are extensions in -ιο- of guttural stems, and the corresponding nouns of action end in -γμα (cf. the perfects passive in -γμαι) : βάγμα, μάγμα Galen, κροκόμαγμα Diosc., περικατάμαγμα (definition of περίψημα) Hesych., ἔκμαγμα Poll., αὐτέκμαγμα, ἀπόμαγμα, ἐναπόμαγμα Hermias, νάγμα Joseph., ἄραγμα, ἐξάραγμα Hipp., δράγμα, ἀπόδραγμα· ἀπομερισμός Hesych., φράγμα, διάφραγμα, παράφραγμα, ἐπίφραγμα Hero. Al., περίφραγμα Tim. Locr., ἀντίφραγμα Plut., ἔμφραγμα, πρόφραγμα, σάγμα, ἐπίσαγμα, τάγμα, διάταγμα Cal. (Collitz 3586 b), ἐπίταγμα, ἀντίταγμα Diod., σύνταγμα, ἀπόταγμα Iambl., πρόταγμα Diod., πρόσταγμα, στάγμα, ἐπίσταγμα Galen Lex., σφάγμα Schol. Eur., διάσφαγμα, ἀπόσφαγμα Ael., ὑπόσφαγμα, πρόσφαγμα. Denominative verbs in -άζω, -άσσω give rise accordingly to nouns of action in -αγμα. On stems containing gutturals are based the verbs in -άσσω underlying μάλαγμα, κηρωτομάλαγμα Galen, ἄλλαγμα Hipp.,² διάλλαγμα, συνάλλαγμα, ἐξάλλαγμα, ὑπάλλαγμα, παράλλαγμα Hipp., κατάλλαγμα (definition of καταλλαγή) Hesych., ἀντικατάλλαγμα Joseph., ἀντάλλαγμα,

¹ *σύρραγμα* cited above with *συρρήγνυμι* might be correlated with *συρράσσω*.

² From *ἄλλαχός, whence the adverbs ἄλλαχῇ, etc.

φύλαγμα LXX. παραφύλαγμα Eccl., περιφύλαγμα Nicet., προφύλαγμα (definition of φρούριον) Hesych., τάραγμα, χάραγμα, παραχάραγμα Clem. Al., ἐγχάραγμα Polyb., ἐπιχάραγμα (definition of ἐπίκρουμα) Hesych., προχάραγμα Hesych., πρῶγμα. Similarly formed is φέναγμα, although the only denominative verb recorded is φενακίζω; probably also ὕλαγμα (cf. ὕλακή, ὕλακτέω). Only a few nouns in -αγμα are connected with verbs that are not based on guttural stems: μύσαγμα with μυσάττομαι, αἶσαγμα with αἰάζω, ἀλάλαγμα Call. with ἀλαλάζω, θύραγμα Hesych. with θυράζω. The nature of the verb is not so clear in the case of ἐμπαλίγματα· αἱ ἐμπλοκαί Hesych., στάλαγμα, ἀποστάλαγμα Sennius, στέναγμα, ὑποστέναγμα Eumath., τίναγμα¹ Anth., ἐντίναγμα LXX, ἀποτίναγμα Symmach., λέπαγμα² Hesych., ἄρπαγμα Plut., ἀνθάρπαγμα Eust., σπάραγμα, ἀποσπάγαγμα Anth., βάσταγμα, νύσταγμα LXX, ρύσταγμα, φρύαγμα.

Of forms in -ιγμα related to verbs in -ίζω, -ίσσω only two are clearly primary, ἐπίσιγμα, στίγμα, κατάστιγμα Schol. Dion. P., ἐπιστίγματα· ἐπιστάλματα Hesych.; πλίγμα Hipp. is probably to be grouped with these. ἔλιγμα, ἀνθέλιγμα Byz., ἀνέλιγμα Anth., μείλιγμα, στήριγμα, ἐπιστήριγμα LXX, ἀντιστήριγμα Hipp., ἀποστήριγμα Hipp., ὑποστήριγμα LXX, σύριγμα are from denominative verbs based on guttural stems. μέλιγμα Mosch. is associated with μελίζω³ (: μέλος), θρύλιγμα Lycophr. with θρυλίσσω (: θρύλος?), τύλιγμα (definition of ἔλιξ) Hesych. with τυλίσσω (: τύλη), αἶνιγμα, δυσαἶνιγμα Schol. Eur. with αἰνίσσομαι (: αἶνος?).

The guttural is radical in ἄνυγμα (: ἀνύσσω), νύγμα (: νύσσω), ὄρυγμα, διόρυγμα, ὑπόρυγμα Aen. Tact. (: ὀρύσσω), πτύγμα, ἐπίπτυγμα, περίπτυγμα, σύμπτυγμα Nicet., ἀπόπτυγμα CIA. II, 727, πρόσπτυγμα (: πτύσσω), and perhaps in ποίφυγμα (: ποιφύσσω);⁴ it is apparently suffixal in αἶθυγμα Polyb. (: αἰθύσσω), βδέλυγμα LXX (: βδελύσσομαι), κίνυγμα (: κινύσσομαι), ἀμάργημα (: ἀμαρύσσω), κήρυγμα, ἀποκήρυγμα Hipp., προκήρυγμα

¹ ἀκίναγμα EM. with same meaning.

² Occurring before λαπαγμῶν.

³ Doric fut. μελίζομαι Mosch.

⁴ Comparison with φύσα suggests a dental basis; but in any case the verb shows guttural forms.

Just. M. belong to the denominative *κηρύσσω*, *ὀλόλυγμα* to the onomatopoeitic *ὀλολύζω*. Similar secondary verbs are probably to be assumed for *μήρυγμα* Nicand., *ὄρυγμα* Anth.¹

Three forms in *-ωγμα* are similarly related, *κρώγμα* Hdn. to *κρώζω* (with radical guttural: cf. fut. *κρώξω*), *οἴωγμα*, *ὄνειρωγμα* to denominatives *οἰμώζω*, *ὄνειρώσσω*.

The forms in which a dental mute appears before *-μα* are very few. *δ* in every such instance belongs to the root:² *ἄδμα* (definition of *ἄδισμα*) Hesych. (cf. *ἄδος*), *κέδμα* (: *κεδάννυμι*), *οἶδμα* (cf. *οἶδος*). So *θ* in *πρήθμα* Hesych. (: *πρήθω*), *ἴθμα* (cf. OBulg. *idi*, perhaps *ιθύς*), *αἶθμα*· *δέλεαρ* Hesych. (cf. *αἶθυμα* Theognost.), *κεύθμα* (: *κεύθω*). In *ἰλύθματα*· *πέταλα* Hesych. (: *εἰλύω*?) the suffix is apparently *-θματ-*, and in this way *ἄσθμα* has commonly been explained, but *ἴσθμα*· *ἄσθμα* Hesych., which stands in evident relation with *ἄισθε*, *ἄισθων* Il., suggests that it is to be associated with a *θ*-verb.⁴ *τ* occurs before *μ* in three words, and is perhaps in each instance to be connected with the suffix. They are *ἄτματα*· *καθάρματα* Hesych. (cf. *ἄτμός*), *ἄετμα*· *φλόξ* Hesych. (cf. *ἀντμήν*), *λαῖτμα* (cf. *λαίμός*).

Prevailing, instead of a dental mute before *-μα*, we find *σ*: *δάσματα*· *διαμερίσματα* Hesych. (: *δατέομαι*), *μέσμα*· *μέστωμα* Hesych. (cf. *μεστός*), *πλήσμα* (: *πλήθω*), *κνήσμα* (: *κνήθω*), *πρήσμα* Hipp. (: *πρήθω*), *ῖσμα* Lycophr., *κάθισμα* Eccl., *ἐγκάθισμα* Diose., *συνγκάθισμα* Ephr. Syr., *ὑποκάθισμα* (s. v. *ἐνέδρα*) Hesych. (: *ῖζω*), *ἄσμα*, *πρόασμα* Schol. Theocr., *ἔπασμα* Zonar. (: *ἄειδω*), *πείσμα* (1/bhendh), *ἐπίσπεισμα* Plut. (: *ἐπισπένδω*), *ἔρεισμα*, *διέρεισμα* OIG. 150, *ἐξέρεισμα* Longin., *ἀπέρεισμα* (definition of *ἀπόσκημμα*) Hesych., *ἐναπέρεισμα* Clem. Al., *ὑπέρεισμα*, *ἀντέρεισμα* (s. v. *στήλαι*) Hesych. (: *ἐρειδω*), *κύλισμα* Hippiatr., *ἀποκύλισμα* Longin. (*κυλίνδω*, *κυλινδέω*), *ψεύσμα*, *διάψευσμα*

¹ Only *μηρύομαι*, *ὠρύομαι* occur, but cf. *ὠρυγή*, possibly *μήρυξ*.

² *σκυδμαίνω* is derived from a noun connected with *σκύζομαι*, *ἐριδμαίνω* from **ἔριδμα* (cf. *ἔρισμα*) connected with the denominative *ἐρίζω*.

³ Fick, BB. XVI, 291, explains the *θ* of *ἴθματα*· . . . *ἱχνη* Hesych., *θμα* Nicand., *στέθματα*· *στέμματα* Hesych. as due to the palatalizing influence of *μ*.

⁴ Another explanation, which, however, regards only *-ματ-* as suffixal, is given by Froehde, BB. XX, 192 ff.

Λαquila, κατάρψευσμα Arr. (: ψεύδω), πύσμα Plut. (: πυνθάνομαι), ἔξωσμα LXX (: ἐξωθέω), κλώσμα Nicand. (: κλώθω). For all of these we must assume a suffix -σματ-; indeed in some of them (πλήσμα, κνήσμα, πρήσμα; cf. πίμπλημι, κνάω, πίμπρημι) the dental mute may have no place.

Forms in -σμα are particularly common. In the following instances the verbal stem ends in σ:¹ ἄγασμα, ἔλασμα Diosc., γέλασμα, σέλασμα Manetho, μάσμα, κρέασμα Schol. Aesch., ἀποκρέασμα Eust., σπάσμα, διάσπασμα Plut., κατάσπασμα, ἀντιπερίσπασμα Polyb., ἀντίσπασμα Polyb., ἀπόσπασμα, νευρόσπασμα EM., κέρασμα LXX, μετακέρασμα, συγκέρασμα Eccl., ζέσμα Galen, ἄκεσμα, ἄρκεσμα (definition of ἄρκος) Hesych., τελεσμα Diod., ἐπιτέλεσμα Poll., συντέλεσμα LXX, ἀποτελεσμα, προαποτελεσμα Jo. Chrys., προτέλεσμα Eust., ξέσμα Anth., κατάξεσμα Suid., ἀπόξεσμα Oribas., πάλαισμα, ἀντιπάλαισμα Greg. Nyss., ἔμπαισμα Eust., πταΐσμα, παράπταισμα Oenom., ἐπίπταισμα, πρόσπταισμα, ψαΐσμα· σῖτον ὀλίγον Hesych., σείσμα LXX, ἀνάσεισμα Dion. H., παράσεισμα Hipp., ὑπόσεισμα Galen, πρόσσεισμα Hipp., χρίσμα, διάχρισμα Paul. Aeg., κατάρχρισμα Oribas., ἔγχρισμα Hipp., σύγχρισμα Diosc., ἐπίχρισμα Diosc., περίχρισμα Galen, ἔναυσμα Polyb., θραύσμα, παράθραυσμα, ἀπόθραυσμα Strab., βύσμα, παράβυσμα Harpocr., ἔλκυσμα Manetho, ἄκουσμα, παράκουσμα Er. Plat., κροῦσμα Anth., πρόσκρουσμα, ζῶσμα Hipp., διάζωσμα Plut., ὑπόζωσμα Plut.

The stems of the verbs connected with the following nouns end in vowels, but σ occurs in the aorist or perfect passive or in the adjectives in -τός, -τέος: χάλασμα Polyb., διαχάλασμα Dion. H., παραχαλασμάτων Hero Math., θλάσμα, ἀμφίθλασμα Hipp., ἐνθλασμα Galen, σαρκόθλασμα Theophrast., ὑπόθλασμα Hipp., ἱλασμα Or. Sib., ἐξίλασμα LXX, κλάσμα Anth., κατάκλασμα Eust., σύγκλασμα (definition of λύγισμα) Hesych., ἀπόκλασμα Hipp., ἀρτόκλασμα Tzetz., φλάσμα Hipp., ἀμφίφλασμα Hipp., πέτασμα, παραπέτασμα, καταπέτασμα LXX, περιπέτασμα Joseph., ἐκπέτασμα Diog. L., ἐμπέτασμα Joseph., ὑποπέτασμα, προπέτασμα Themist., σχάσμα Hipp., κατάσχασμα Diosc., ἔδεσμα,² ἔμεσμα,

¹ Cf. Solmsen, KZ. XXIX, 92-117. ² See Wackernagel, *ibid.* XXXIII, 38.

ῥσμα, ἀπόλαυσμα Plut., ψαῦσμα, κέλευσμα, παρακέλευσμα Diod., ἐπεγκέλευ(σ)μα (in definition of ἐπίσιγμα) Hesych., ἐπικέλευσμα (definition of ἐπίσιγμα) Hesych., ὑποκέλευσμα Schol. Luc., προ-κέλευσμα Psell., μέθυσμα LXX, ἄνυσμα Schol. Od., ξύσμα, διά-ξυσμα Chrysipp., παραξυσμα Demetr. Phal., περίξυσμα Schol. Plat., ἀπόξυσμα Schol. Ar., ὑπόξυσμα Hippiatr., κολούσματα· κλάσματα Hesych., ἀνάγνωσμα Dion. H., σῶσμα Theod. Stud.

Verbs with stems in *ν* have perfects passive in *-σμαι* and nouns of action in *-σμα*. So with primary verbs ἀνάβασμα Aristid., ξάσμα, ρίασμα Ath., δρασμάτων· πανουρηγημάτων Hesych.,¹ φάσμα, χάσμα, πλύσμα; with denominatives ὑγίασμα Bekk. Anec., πίασμα,² γλύκασμα LXX, μέλασμα Hipp., κοίλασμα Math., χόλασμα Hippiatr., θέρμασμα, λίπασμα Hipp., ρύπασμα Greg. Nyss., ὕγρασμα Hipp., συμπέρασμα, δυσχέρασμα, ἔχθρασμα· ἔχθρα Hesych., ἀνεύφρασμα Agath., γλίσχρασμα, χλώρασμα Hipp., ἀκολάστασμα, ὕφασμα, ἐνύφασμα Diod., συνύφασμα Gloss., ἐξύφασμα, παρύφασμα Oribas., ἥδυσμα, βάθυσμα, γλύκυσμα³ Liban., θήλυσμα Greg. Naz., κάλλυσμα (definition of σάρμα) Hesych., μόλυσμα Porphyr., φαίδρυσμα Clem. Al., σκληρύσμα Hipp., λάμπρυσμα Phryn., ἀπολάμπρυσμα Byz., ἀνεύρυσμα Galen, πλάτυσμα Herodas, τράχυσμα Hipp.

ζ, σσ may come from the combination of dentals as well as of gutturals with *ι*, and nouns in *-ασμα* (for **-αδσμα*, **-αθσμα*, **-ατσμα*) naturally appear in association with verbs in *-άζω*, *-άσσω*. Such seem to be the relations of διάσμα Call. (: διάζομαι, ἄττομαι), πλάσμα, διάπλασμα Schol. Ar., ἀνάπλασμα Diod., παρά-πλασμα Cicero, κατάπλασμα, ἐπίπλασμα Hipp., περίπλασμα Eccl., πρόπλασμα Cicero (: πλάσσω), πάφλασμα (: παφλάζω), κάχλασμα (definition of ἀπόβρασμα) Hesych. (: καχλάζω), πίασμα Axionic., διάπασμα, κατάπασμα Paul. Aeg., ἐπίπασμα Aretae., σύμπασμα Cael. Aurel. (: πάσσω),⁴ βράσμα Eust., ἀνάβρασμα Byz., ἔκβρασμα

¹ δραινῶ is used by Herodas in the sense of 'do.'

² χλιασμα Hipp., μιασμα probably belong here.

³ γλυκύνω is not cited.

⁴ ἀρπάζω, with which ἄρπασμα is connected, is seemingly based on a guttural stem (cf. ἄρπαγή), but future and aorist in Attic are formed with *σ*, not with *ξ*.

Diosc., ἀπόβρασμα· κάχλασμα Hesych. (: βράσσω, βράζω), perhaps of εἰσάφασμα (: εἰσαφάσσω), σχάσμα Hipp., κατάσχασμα Diosc. (: σχάζω). The formation of σφαδάζω, κεάζω, ἀσπάζομαι, with which σφάδασμα Eccl., κεάσματα· κλάσματα Hesych., ἀσπασμα are connected, is doubtful.

Of secondary forms, σέβασμα Dion. H. is from σεβάζω (: σέβας), σκέπασμα, παρασκέπασμα Poll., προσκέπασμα Cyrill. from σκεπάζω; with these goes τέρασμα Plut. (: τέρας).¹ These are the only instances in which σ belongs to the underlying stem. No nouns in -ασμα based on derivatives of stems in -αδ- occur, excepting ψέκασμα Theod. Prodr. and φθίνασμα;² ὄκλασμα is from ὀκλάζω which is probably based on ὀκλαδόν. But the forms based on extensions by -αζο-, -ιαζο- are exceedingly numerous: φοίβασμα Manass., προφοίβασμα Byz., ἀκρίβασμα LXX, στοβασμάτων· λοιδוריῶν Hesych., τύρβασμα Philes., στέγασμα, καταστέγασμα, ἀποστέγασμα, ὑποστέγασμα Poll., προστέγασμα Math., αὔγασμα LXX, περιαύγασμα Heliol., ἐναύγασμα Philo., ἀπαύγασμα LXX, ἀνταπαύγασμα Eccl., καταύγασμα Theophylact. Sim., ἀνακραύγασμα, σπούδασμα, περισπούδασμα Eccl., δελέασμα, ἀγίασμα LXX, σχεδιάσμα Cicero, αὐτοσχεδιάσμα, ὀρθίασμα, σκίασμα Callistr., κατασκίασμα Eccl., ἐπισκίασμα Procl., ἀποσκίασμα Greg. Naz., προσκίασμα Nicet., συσκίασμα Cyrill., παρωνυμίασμα (definition of παρώμφημα) Hesych., σινίασμα Pallad., ἀποτροπίασμα· ἐξιλέω[σ]μα ἀπότρεπον τὸ φαῦλον Hesych., ἀκρωτηρίασμα Schol. Ap. Rh., πλησίασμα, θυσίασμα LXX, ὑπτίασμα, ἀμφίασμα, χίασμα Just. M., ἀνάγκασμα Joseph., ἐπανάγκασμα Nemes., διαδίκασμα, εἴκασμα, ἐξείκασμα Julian, ἀπείκασμα, πύκασμα Symm., ἀγέλασμα Procl., κόλασμα, ἔρμασμα Hipp., γύμνασμα Dion. H., προγύμνασμα, πλεόνασμα LXX, γούνασμα Lycophr., τέχνασμα, ἐπιτέχνασμα Phot., σύχνασμα Poll., δόξασμα, θόασμα Orph., κόμπασμα, ἵππασμα Ach. Tat., ἔδρασμα, ἀγόρασμα, ἐνεχύρασμα LXX, φάντασμα, ἐόρτασμα LXX, χόρτασμα Polyb., εὔασμα, σκεύασμα, παρασκεύασμα, προπαρασκεύασμα Schol. Eur., κατασκεύασμα, προκατασκεύασμα Schol.

¹*τεράζω cannot be cited unless we adopt that reading in Aesch. Ag. 125, where τεράζω is preferred.

²The corresponding verb is not found.

Od., χλεύασμα LXX., μόρφασμα Eust., τρόχασμα Eus., στόχασμα. The verb cannot be cited for ἁλίασμα Agri-gentum, Gela, Rhegium (IG. Sic. et It. 952, 256, 612) (: ἁλία), σκοτεινίασμα Gloss. (: σκοτεινός), τροχίασμα Math. (: τροχός), κόπασμα Tzetz. (: κόπος : cf. κόπῃσις).

Bases in -ιγ- for denominative verbs in -ίζω are almost wanting,¹ but stems in -ιδ- similarly extended are not uncommon. With these are found σφράγισμα, ἐπισφράγισμα Eus., ἀντισφράγισμα CIG. 2222, ἐκσφράγισμα CIG. 3276, ἀποσφράγισμα LXX., ἐναποσφράγισμα Clem. Al., στλέγγισμα, ἀποστλέγγισμα Strab., λάκισμα, ἀγκάλισμα Luc., ὑπαγκάλισμα, παραγκάλισμα, προσαγκάλισμα Theod. Prodr., στόλισμα, ἐπιστόμισμα Joseph., ἐνστόμισμα Joseph., ράπισμα, λέπισμα LXX., ἀπολέπισμα Schol. Ar., ρίπισμα Anth., ἔλπισμα, λόπισμα Phot., ἔρισμα, κλαυθμύρισμα Eccl., φρόντισμα, ρύτισμα, παννύχισμα Secund. -ίζω thus becomes available in the formation of denominative verbs, the aorist passive ending in -ίσθην, the perfect passive in -ίσμαι and the corresponding noun of action in -ισμα : ἀγλάϊσμα, ὥράισμα CIG. 8797, σέβισμα Schol. Aesch., πελάγισμα Tzetz., ἐνάγισμα, ἀποστράγγισμα Med., σπόγγισμα Eust., ἀποσπόγγισμα Rhet., λόγισμα, διαλόγισμα, ἀναλόγισμα, φλόγισμα Psell., παραφλόγισμα, ἐπιφλόγισμα Hipp., παρόργισμα LXX., λύγισμα Greg. Naz., διαλύγισμα· διαπλοκή Hesych., πύγισμα Theocr., πτερύγισμα Longus, ἄδισμα· . . . ψήφισμα Hesych., βάδισμα, αὐθάδισμα, ὀνειδισμα, χεισιπόδισμα Poll., ἐμπόδισμα, δάνεισμα, ἀστέϊσμα Tzetz., ἔθισμα, ἀνθισμα Clem. Al., ἀπάνθισμα Eust., ἐπάνθισμα Hipp., ξάνθισμα, προσόχθισμα LXX., κορδάκισμα (s. v. κολλικονόμον) Hesych., οἰάκισμα Diog. L., αὐλάκισμα Manass., φενάκισμα Epist. Soer., σπινθηράκισμα Byz., ἀπανθράκισμα (s. v. χναύματα) Hesych., πηνηκισμάτων· φενακισμάτων Hesych., αἰκισμα, ἐνοίκισμα Suid., ἄκκισμα Nicet., βανκίσματα· τρυφερώματα Hesych., τύκισμα, σκυβάλισμα Ps.-Phocyl., γαργάλισμα Eumath., νωγάλισμα Poll., κρυτάλισμα Nicet., ἀποκεφάλισμα Poll., ἀσφάλισμα Byz., μασχάλισμα, σκέλισμα Eccl.,

¹ From σαλπίζω (: σάλπιγξ), στηρίζω (: στηρίγξ), συνρίζω (: σύριγξ), all of which have in early writers forms in -ξ-, later in -σ-, come στήριγμα, σύριγμα and later σάλπισμα Poll., σύρισμα Basil.

περισκέλισμα Achmes. ὑποσκέλισμα LXX, μέλισμα Theocr.,
 ἀποπτνέλισμα Damasc., ψέλλισμα Himer., ἐμβόλισμα Aquila,
 ἀκροβόλισμα App., πόλισμα, ὄπισμα, περιαύλισμα Byz., ἐναύλισμα
 Artemid., ἐπαύλισμα Schol. Aesch., φαύλισμα LXX, στρογγύλισμα
 Rhet., πιτύλισμα¹ Juvenal, χύλισμα, ἐγχύλισμα Diosc., ἐπιφή-
 μισμα, στιμίσματα (definition of ὑπογράμματα) Hesych., ἐνοφθάλ-
 μισμα Synes., νόμισμα, ὄρμισμα Heraclid., ἐνόρμισμα App.,
 ψώμισμα, ἀπορφάνισμα Byz., ἄγνισμα, τεμένισμα Dio C., προτε-
 μένισμα, ξένισμα Theod. Prodr., κτένισμα Eust., πήνισμα, ἐκπυρή-
 νισμα Byz., ἐγκαίνισμα LXX, περιχλαίνισμα Byz., ῥίνισμα, σπαδό-
 νισμα Anth., κληδόνισμα Luc., χελιδόνισμα Ath., εἰκόνισμα Anth.,
 προεικόνισμα Byz., ἀπικόνισμα Philo., ἀντικόνισμα Byz., εὐδαιμό-
 νισμα Ep. Plat., κανόνισμα Anth., σωφρόνισμα, κάπνισμα Anth.,
 ὑποκάπνισμα Alex. Trall., πτέρνισμα Tzetz., ἐκφάνισμα Philostr.,
 κρούνισμα Anth., ἀγώνισμα, συναγώνισμα Polyb., προαγώνισμα
 App., ἀνταγώνισμα Clem. Al., κλυδώνισμα Suid., οἰώνισμα, περιαγ-
 κώνισμα Phot., κορώνισμα Ath., ἄθροισμα, συνάθροισμα Athanas.,
 συνάπισμα Soran., γρίπισμα Zonar., ὄπισμα Diosc., ἀνασκολόπισμα
 Malal., ἐπιδόρπισμα, θέσπισμα, προθέσπισμα Eecl., καλλώπισμα,
 κιθάρισμα, προκιθάρισμα (s. v. προαύλια) Hesych., ὀάρισμα Orph.,
 χάρισμα NT., προχάρισμα Or. Sib., ὕβρισμα, ἐνύβρισμα Plut.,
 ἄνδρισμα Max. Tyr., μέρισμα Orph., ἐσπέρισμα, κτέρισμα, νεωτέ-
 ρισμα Philo., χαρακτηρίσμα Eust., μυκτήρισμα (definition of ἀπο-
 σκωμμα) Hesych., πλέθρισμα (and πελέθρισμα) Hesych., σφαίρισμα
 Eust., χεῖρισμα Hipp., ὄρισμα, περιόρισμα Schol. Pind., προόρισμα
 (s. v. οὔρους) Hesych., ἀφόρισμα LXX, ὑποκόρισμα, πόρισμα
 Geometr., περιχύτρισμα CIA. II. 1055, θησαύρισμα, πανηγύρισμα
 Eecl., ψιθύρισμα Theocr., ὑποψιθύρισμα Rhet., ἀγκύρισμα Schol.
 Ar., μύρισμα Poll., μινύρισμα Theocr., κούρισμα Tzetz., χώρισμα
 Schol. Il., διαχώρισμα Luc., μετεώρισμα (definition of φρύαγμα)
 Hesych., γλώττισμα Eecl., καταγλώττισμα, τεράτισμα Theophylact.
 Sim., ἀκράτισμα, ἀναχαίτισμα Plut., σίτισμα unknown poet, ἐπισί-
 τισμα Polyae., λάκτισμα, ἐκλάκτισμα Poll., ἀπολάκτισμα Gramm.,
 οἰκτισμα, ῥάντισμα Basil., χαριέντισμα Philo., ἀκόντισμα, ἐξακον-
 τισμα Galen, πόντισμα, προπότισμα Hippiatr., βάπτισμα NT.,

¹ Al. πύτισμα.

αναβάπτισμα Eccl., παραβάπτισμα Eccl., λώτισμα, νώτισμα, φώτισμα Jo. Chrys., παραφώτισμα Eccl., κολάφισμα Gramm., ψήφισμα, καταψήφισμα Rhet., προσψήφισμα Rhet., ξίφισμα Choerob., σόφισμα, παρασόφισμα Phryn., κούφισμα, ἀνακούφισμα Hipp., πήχισμα Symm., τείχισμα, διατείχισμα, παρατείχισμα, ἐπιτείχισμα, περιτείχισμα, ἀντιτείχισμα, ἀποτείχισμα, ὑποτείχισμα, προτείχισμα, ἀπονύχισμα Diog. L.

No verb forms can be cited for προτέγισμα Poll. (: τέγος), ἔγδισμα Suid. (: ἔγdis), κιναίδισμα Eust., ἐπικιναίδισμα Clem. Al. (: κιναιδος), ὄδισμα (: ὁδός), κοίλισμα (definition of ἐπίτριμμα) Hesych. (: κοίλος), σχοίνισμα LXX, παρασχοίνισμα Poll., περισχοίνισμα Plut. (: σχοῖνος), πιτύρισμα Arcad., ἀποπιτύρισμα Arcad. (: πίτυρον), λασίσματα· ὡς σοφιστοῦ τοῦ Λάσου καὶ πολυπλόκου Hesych. (: Λάσος), περιφράκτισμα (: περίφρακτος) Aquila, σκαρίφισμα Hesych. (: σκάριφος).

The following are connected with secondary verbs for which a nominal basis cannot be assigned: σελάγισμα Manetho, κινάθισμα, ἐρέθισμα, διερέθισμα App., σακέλισμα Gramm., δύλισμα Galen, ἀφύλισμα Hesych., λάπισμα Cicero, σκόρπισμα Byz., ἀναγαργάρισμα Med., γνώρισμα, ἀναγνώρισμα Hipp., χρεμέτισμα Anth., χαιρέτισμα Schol. Aesch.

In -υσμα connected with verbs in -ύζω are found κλύσμα, διάκλυσμα Diosc., ἔγκλυσμα Diosc., περίκλυσμα Galen Lex., ἔκκλυσμα Plut., πρόσκλυσμα Oribas. (: κλύζω; cf. κλύδ-ων), πόππυσμα Juvenal, περιπόππυσμα Nicet. (: ποππύζω), κελάρυσμα Opp. (: κελαρύζω).

The few forms in -ωσμα have been mentioned above.

Any labial mute before -μα becomes μ, e. g. τρίμμα (τρίβω), βλέμμα (: βλέπω), θρέμμα (: τρέφω).¹ So an I. E. labialized velar in πέμμα (: πέσσω; cf. πέπεμαι, πεπτός), νίμμα (: νίζω; cf. νίπτρον, χέριψ).

¹ Wackernagel, KZ. XXX, 293 ff., Vermischte Beiträge zur gr. Sprachkunde 39, Froehde, BB. XVII, 318, assume that after a long vowel or diphthong the μ is naturally simplified. πῆμα is thus brought into relation with Skt. *pāpman-*, σῆμα with *σαφής*, λοιμός with *λείβω*, λιμός with *λιπαρής*, τρύμη with *τρυνάω*, κῶμα with *κωφός*, μῶμος with *μέμφομαι*, οἰμάω with *εἰβω*, ἀλοιμός with *ἀλείφω*, ἀμοιμός with *ἀμείβω*, αἰμός, αἰμασία with Lat. *saepes*. But these etymologies are very doubtful.

-*νμ*- also becomes -*μμ*-¹ as in ἐμμένω; thus ῥάμμα Apollod. (: ῥαίνω), μόλνυμα Gloss. (: μολύνω), πλάτνυμα Bekk. Anec. (: πλατύνω). The more frequent nouns in -*σμα* associated with verbs having nasal stems are formed with the suffix -*σματ*-. The explanation of γέννα as a transfer from a neuter *γενμα is untenable.²

The forms occur as follows:

θέαμα *Ep.*: ———. — *Lyr.*: *Semon. — *Tr.*: (dial.) Aesch. *Chaer. Eur. Soph. — *Com.*: (dial.) *Ar. 146. — *Hist.*: Thuc. Xen. — *Or.*: *Dem. *Isocr. — *Phil.*: *Arist. Plat.

ἴαμα *Tr.*: (dial.) *Aesch. — *Hist.*: Hdt. Thuc. — *Phil.*: Hipp. Plat.

θυμίαμα *Tr.*: (dial.) *Soph. *Com.*: (dial.) *Amphis *Ar. *Diod. *Oph. — *Hist.*: Hdt. — *Phil.*: Arist. Plat.

ἐπιθυμίαμα *Tr.*: (dial.) *Soph.

κονίαμα *Or.*: *Dem. — *Phil.*: Arist. Theophr.

δεξίαμα *Tr.*: (dial.) *Soph.

πυρίαμα *Phil.*: *Arist.

φυσίαμα *Tr.*: (dial.) *Aesch.

αἰτίαμα *Tr.*: (dial.) Aesch. *Eur. — *Hist.*: Thuc.

ἐστίαμα *Tr.*: (dial.) *Eur. — *Phil.*: *Plat.

νᾶμα *Lyr.*: *Alcib. *Plat. Simon. — *Tr.*: (lyr.) *Eur. *Soph.; (dial.) Aesch. Eur. Soph. — *Com.*: (dial.) Antiph. Ar. Timocl. — *Hist.*: *Xen. — *Or.*:³ ———. — *Phil.*: Arist. Plat.

θοίναμα⁴ *Tr.*: (lyr.) *Eur.

βόαμα *Lyr.*: *Cydias. — *Tr.*: (dial.) *Aesch.

ἄμβόαμα *Tr.*: (lyr.) *Aesch.

ἄκρόαμα *Com.*: (dial.) *Diphil. — *Hist.*: Xen. — *Phil.*: *Arist.

πόρπαμα *Tr.*: (dial.) Eur.

ἐπιπόρπαμα *Com.*: (dial.) *Plat.

δράμα *Tr.*: (dial.) *Aesch. — *Com.*: (lyr.) Ar.; (dial.) Antiph. Ar. *Diphil. *Eph. *Euphr. *Str. *Tel. 613. — *Hist.*: ———. — *Or.*: Dem. *Lys. — *Phil.*: Arist. Plat.

¹ The -*νμ*- of Ἀγαμέμνων is best explained as a later development of -*δμ*-. Cf. Brugmann, Grundriss² I, 361.

² The combination *nn* (like *mm*, *rr*, *ll*) is unknown in Indo-European, and γέννα cannot be formed with the suffix -*nā*-. It may well be for *γέννμα; cf. uέριμνα.

³ νηματιαῖος Aeschin.

⁴ Cf. θοινάτωρ (dial.).

ἐκπέραμα *Tr.*: *Aesch.

θήραμα *Lyr.*: *Arist.—*Tr.*: (lyr.) Eur.; (dial.) Eur.—*Phil.*: *Arist.

σπείραμα *Tr.*: (dial.) *Aesch.—*Phil.*: *Arist.

σύγκραμα *Phil.*: *Arist.

ὄραμα *Ep.*: *Batr.—*Lyr.*: Sapph.—*Hist.*: Xen.—*Or.*: *Dem.—*Phil.*: Arist.

φύραμα *Com.*: (lyr.) *Mnesim.—*Phil.*: *Arist.

κάταγμα (: -άγω) *Tr.*: (dial.) *Soph.—*Com.*: (dial.) *Ar.—*Phil.*: *Plat

βάγμα *Tr.*: (lyr.) *Aesch.

διδαγμα *Tr.*: (dial.) Eur.—*Com.*: (dial.) *Ar. *Crito 773.—*Hist.*: Xen.—*Phil.*: Plat.

ἐκδίδαγμα *Tr.*: (dial.) *Eur.

αἶγμα *Tr.*: (lyr.) Eur.

μάλαγμα *Phil.*: Theophr.

ἐμπάλαγμα *Tr.*: (dial.) *Aesch.

στάλαγμα *Tr.*: (dial.) *Aesch. *Soph.

διάλλαγμα *Tr.*: (dial.) *Eur.

συνάλλαγμα *Phil.*: Arist.

ἐξάλλαγμα *Com.*: (dial.) *Anaxandr.

ὑπάλλαγμα *Phil.*: *Arist.

ἀντάλλαγμα *Tr.*: (dial.) *Eur.

αὐτέκμαγμα *Com.*: (dial.) *Ar.

ἀπόμαγμα *Tr.*: (dial.) *Soph.—*Phil.*: Theophr.

στέναγμα *Tr.*: (lyr.) *Eur.; (dial.) Eur. *Soph.—*Com.*: (dial.) *Ar.

ἄρπαγμα *Or.*: *Aeschin.

ἄραγμα *Tr.*: (dial.) *Eur.

σπάραγμα *Tr.*: (lyr.) *Eur.; (dial.) *Eur. *Soph.—*Phil.*: *Arist.

τάραγμα *Tr.*: (dial.) Eur.

χάραγμα *Tr.*: (dial.) *Soph.

δράγμα *Ep.*: Il.—*Tr.*: (dial.) *Sosith.—*Hist.*: *Xen.

κέκραγμα *Com.*: (dial.) *Ar.

πρᾶγμα *Lyr.*: *Euen. Theogn.: Pind.—*Tr.*: (lyr.) *Aesch. Eur.; (dial.) Aesch. *Chaer. Eur. *Pyth. Soph.—*Com.*: (lyr.) Ar.; (dial.) *Ale Alex. Amph. Antiph. Apollod. Apollod. C. Ar. *Archipp. *Axion Bato. Cratin. Damox. *Diod. Dion. Diphil. Eub. Eupol. *Henioch. Men. *Nicol. *Nicom. Nicostr. *Pherecr. Philem. *Philem. II *Philet *Philippides *Plat. *Posidipp. *Sosipater 6. 105. 132. 133. 171. 355

414. 505. 554. 889.—*Hist.*: Hdt. Theop. Thuc. Xen.—*Or.*: Aeschin. And. Ant. Dem. Din. Hyp. Isae. Isocr. Lyc. Lys.—*Phil.*: Arist. Hipp. Plat.

φράγμα *Hist.*: *Hdt.—*Phil.*: Arist. Plat.

διάφραγμα *Hist.*: Thuc.—*Phil.*: *Arist. Plat.

παράφραγμα *Hist.*: Thuc.—*Phil.*: *Plat.

ἔμφραγμα *Or.*: *Isocr.

πρόφραγμα *Phil.*: *Arist.

σάγμα *Tr.*: (dial.) *Eur.—*Com.*: (dial.) Ar.

ἐπίσαγμα *Tr.*: (dial.) *Soph.

μύσαγμα *Tr.*: (dial.) *Aesch.

τάγμα *Hist.*: Xen.—*Phil.*: Arist.

ἐπίταγμα *Or.*: Aeschin. And. *Dem. *Hyp. *Isocr.—*Phil.*: Arist. Plat.

σύνταγμα *Com.*: (dial.) *Men.—*Hist.*: Xen.—*Or.*: *Dem. Isocr.—*Phil.*: *Arist.

πρόσταγμα *Or.*: Aeschin. Dem. Din. Isocr.—*Phil.*: Arist. Plat.

στάγμα *Tr.*: (dial.) *Ar.

βάσταγμα *Tr.*: (dial.) *Eur.

φρύαγμα *Tr.*: (dial.) Aesch. *Soph.—*Com.*: (dial.) *Men.—*Hist.*: *Xen.

διάσφαγμα *Lyr.*: *Hippon.

ὑπόσφαγμα *Lyr.*: *Hippon.

πρόσφαγμα *Tr.*: (dial.) *Aesch. Eur.

πρόσδεγμα *Tr.*: (dial.) *Soph.

φθέγμα *Lyr.*: Erinna Pind.—*Tr.*: (lyr.) *Aesch. Soph.; (dial.) Soph. Eur.—*Com.*: (dial.) Ar. *Polyz.—*Hist.*: ———.—*Or.*: ———.—*Phil.*: Plat.

παράφθεγμα *Phil.*: *Plat.

ἀπόφθεγμα *Hist.*: *Xen.—*Phil.*: Arist.

πρόσφθεγμα *Tr.*: (dial.) Aesch. Eur. Soph.—*Or.*: *Dem.

πλέγμα *Lyr.*: Simon.—*Tr.*: (dial.) *Eur.—*Hist.*: *Xen.—*Phil.*:¹ Plat.

φλέγμα *Ep.*: *Il.—*Com.*: (dial.) *Antiph. *Phryn.—*Phil.*: Arist. Hipp. Plat. *Theophr.

ρέγμα *Lyr.*: *Ibyc.

βρέγμα *Ep.*: *Batr.—*Tr.*: *Aesch.—*Phil.*: Arist. *Hipp.

ἔρεγμα *Phil.*: Theophr.

¹ πλεγμάτων Arist.

- ὄρεγμα *Tr.*: (lyr.) Aesch. *Eur.—*Phil.*: *Arist.
 δῆγμα *Tr.*: (lyr.) Aesch.; (dial.) *Soph.—*Com.*: (dial.) *Ar.—*Hist.*:
 *Xen.—*Phil.*: Arist. Theophr.
 πλῆγμα *Tr.*: (lyr.) *Soph.; (dial.) Soph. *Eur.—*Phil.*: *Arist.
 σμῆγμα *Phil.*: *Hipp.
 πῆγμα *Tr.*: (dial.) *Aesch. *Soph.—*Phil.*: *Arist.
 ῥῆγμα *Com.*: (dial.) *Ephipp.—*Or.*: Dem.—*Phil.*: Arist. *Hipp.
 ἔκρηγμα *Phil.*: *Theophr.
 σύντηγμα *Phil.*: Arist.
 ψῆγμα *Tr.*: (lyr.) *Aesch.—*Com.*: (dial.) *Eubul.—*Hist.*: Hdt.—*Phil.*:
 Arist.
 παῖγμα *Tr.*: (dial.) *Eur.
 δείγμα *Tr.*: (lyr.) *Aesch. *Eur.; (dial.) *Eur.—*Com.*: (dial.) Ar.—
Hist.: *Xen.—*Or.*: Dem. *Hyp. Isocr. *Lys.—*Phil.*: *Arist. Plat.
 παράδειγμα *Tr.*: (lyr.) *Soph.; (dial.) Eur.—*Com.*: (lyr.) Ar.—*Hist.*:
 *Hdt. Thuc. Xen.—*Or.*: Aeschin. And. Dem. Din. *Hyp. Isocr. Lys.
 Lys.—*Phil.*: Arist. *Hipp. Plat.
 ἐπίδειγμα *Hist.*: Xen.—*Or.*: *Dem.—*Phil.*: *Plat.
 ἔνδειγμα *Or.*: *Dem.—*Phil.*: *Plat.
 ὑπόδειγμα *Hist.*: *Xen.
 ἔλιγμα *Com.*: (dial.) *Ephipp.
 μείλιγμα *Ep.*: *Od.—*Lyr.*: *Castorio.—*Tr.*: (dial.) Aesch. *Eur.
 μίγμα *Ep.*: Emped.—*Phil.*: Anaxag. Arist.
 αἴνιγμα *Lyr.*: *Pind.—*Tr.*: (lyr.) Eur.; (dial.) Aesch. Eur. Soph.—
Com.: (dial.) *Alex.—*Hist.*: ———.—*Or.*: *Aeschin. Dem.—*Phil.*:
 Arist. *Plat.
 πνίγμα *Phil.*: *Arist.
 στήριγμα *Tr.*: (dial.) *Eur. 427.—*Com.*: *Nicostr.
 μινύριγμα *Lyr.*: *Philox.
 σύριγμα *Tr.*: (dial.) *Eur.—*Com.*: (dial.) *Ar.
 ἐπίσιγμα *Tr.*: Soph.
 στίγμα *Ep.*: *Hes.—*Com.*: (dial.) *Plat.—*Hist.*: *Hdt.—*Phil.*: *Arist.
 δόγμα *Com.*: (dial.) *Nicol. 266.—*Hist.*: Xen.—*Or.*: Aeschin. And.
 Dem. *Lys.—*Phil.*: Arist. Plat.
 ἄργμα *Ep.*: *Od.
 ἄπαργμα *Tr.*: *Aesch.—*Com.*: (dial.) *Ar.
 κάταργμα *Tr.*: (dial.) *Eur. *Soph.

ἔργμα, ἔργμα 'work' *Ep.*: Hes. Hymn.—*Lyr.*: *Mimn. Solon Theogn.;
*Archil.; *Bacchyl. Pind. *Simon.—*Tr.*: (lyr.) *Aesch. Eur.; (dial.)
*Aesch. *Eur.

ἐργμα, ἐργμα 'enclosure' *Tr.*: (lyr.) *Soph.—*Phil.*: *Arist.

δέργμα *Tr.*: (lyr.) *Aesch. Eur.; (dial.) Eur.

εὔγμα *Ep.*: *Od.—*Tr.*: (lyr.) Aesch.; (dial.) *Aesch. *Soph.—*Com.*:
(lyr.) *Ar.

πρόσενγμα *Com.*: (dial.) *Eubul.

κάτενγμα *Tr.*: (dial.) Aesch. *Eur. *Soph.

ζεῦγμα *Tr.*: (dial.) *Eur.—*Hist.*: Thuc.

ἐπίτενγμα *Phil.*: *Arist.

ἀπότενγμα *Phil.*: *Arist.

βδέλνγμα *Ep.*: *Hom. (in Suid.).

δολόλνγμα *Tr.*: (lyr.) Eur.

ἄμνγμα *Tr.*: (lyr.) *Eur. *Soph.

νύγμα¹ *Phil.*: *Epicur.

κίννγμα *Tr.*: (lyr.) *Aesch.

ἀμάρνγμα *Ep.*: Hes.—*Lyr.*: *Bacchyl.

κήρνγμα *Tr.*: (lyr.) *Soph.; (dial.) Eur. Soph.—*Com.*: (dial.) *Ar.—
Hist.: *Hdt. Thuc. Xen.—*Or.*: Aeschin. *Ant. Dem. *Hyp.—*Phil.*:
Arist. *Plat.

ὄρνγμα *Tr.*: (dial.) *Eur.—*Hist.*: Hdt. Thuc. Xen.—*Or.*: Din. Lyc.—
Phil.: *Arist. *Plat.

διόρνγμα *Hist.*: *Thuc.

πτύγμα *Ep.*: *Il.

ἐπίπτνγμα *Phil.*: Arist.

περίπτνγμα *Tr.*: (dial.) *Eur.

πρόσπνγμα *Tr.*: (lyr.) *Eur.; (dial.) *Eur.

ποιόφνγμα *Tr.*: (dial.) *Aesch.

σφνγματώδης *Phil.*: Plat.

δίωγμα *Tr.*: (lyr.) Eur.; (dial.) *Aesch. Eur.—*Hist.*: *Xen.—*Phil.*: *Plat.

κέδμα *Phil.*: Hipp.

οἶδμα *Ep.*: Emped. Hes. *Hymn. Il.—*Lyr.*: Plat.; Arion Pind. *Simon.
—*Tr.*: (lyr.) Eur. Soph.; (dial.) Eur.—*Com.*: (lyr.) *Ar.; (dial.)
*Antiph. *Ar.

ἐριδμαίνω *Ep.*: *Il.

¹ ννγματώδης Arist.

θεμόω *Er.*: Od.

ἐπίθεμα *Phil.*: *Arist.

ἐνθεμα *Phil.*: *Theophr.

ῆμα *Er.*: *Il.

κάθημα¹ *Com.*: *Antiph.

ἄημα *Tr.*: (dial.) Aesch. *Soph.

βῆμα *Er.*: *Hymn.—*Lyr.*:² Pind.—*Tr.*: (lyr.) *Aesch. *Soph.; (dial.)

Eur. *Soph.—*Com.*: (dial.) Ar. *Men. *Plat. *Timocl.—*Hist.*: *Hdt.

Thuc. Xen.—*Or.*: Aeschin. *Ant. Dem. *Isae. Isocr. Lys.—*Phil.*: Plat.

πρόβημα *Com.*: (dial.) *Ar.

ἀσέβημα *Hist.*: Thuc.—*Or.*: *Aeschin. And. Ant. Dem. Lyc. Lys.—

Phil.: *Plat.

φόβημα *Tr.*: (lyr.) *Soph.

ἄγημα *Hist.*: *Xen.

δικαιοπράγημα *Phil.*: Arist.

τράγημα *Com.*: (dial.) Alex. Ar. *Clearch. *Crob. *Diphil. *Eph. *Eub.

*Lycophr. Men. *Mnes. *Nicostr. *Philem. 141.—*Hist.*: *Theop.

Xen.—*Phil.*: Arist. Plat. *Theophr.

ἀποτράγημα *Com.*: (dial.) *Eupol.

πατάγημα *Com.*: *Men.

διήγημα³ *Com.*: (dial.) *Phoen.

εἰσήγημα *Or.*: *Aeschin.

ἀφήγημα *Hist.*: *Hdt.

στρατήγημα *Hist.*: *Xen.—*Or.*: Isocr.

ἄλγημα *Tr.*: (lyr.) *Soph.; (dial.) *Eur. *Soph.—*Com.*: (dial.) *Men

—*Or.*: Dem.—*Phil.*: Arist. Hipp. Theophr.

λιθολόγημα *Hist.*: *Xen.

μυθολόγημα *Com.*: (dial.) 503.—*Phil.*: Plat.

φυσιολόγημα *Phil.*: *Epicur.

ὁμολόγημα *Or.*: *Hyp.—*Phil.*: Arist. Plat.

ἀπολόγημα *Phil.*: *Plat.

ἐνάργημα *Phil.*: *Epicur.

στέργημα *Tr.*: (dial.) *Soph.

κακούργημα *Or.*: *Aeschin. Ant. Dem. *Isocr.—*Phil.*: Plat.

¹ Bekker restores *κάθεμα* from Hesych.

² *βηματίζω* Dionys. Chal.

³ *διηγηματικός* Arist.

πανούργημα *Tr.*: (lyr.) *Soph.

ὑπούργημα *Hist.*: *Hdt. *Xen.—*Or.*: Andoc.

χειρούργημα *Phil.*: *Plat.

γεώργημα *Phil.*: *Plat.

στύγημα *Tr.*: (dial.) *Eur.

διάδημα *Com.*: (dial.) 253.—*Hist.*: *Xen.

ἀνάδημα *Lyr.*: *Bacchyl. *Pind.—*Tr.*: (dial.) Eur.—*Com.*: (dial.) *Ar
*Plat.—*Hist.*: *Xen.

κατάδημα *Phil.*: *Arist.

ὑπόδημα *Ep.*: Od.—*Lyr.*: ———.—*Com.*: (dial.) Ar. *Plat. *Stratt.—
Hist.: *Hdt. Xen.—*Or.*: *Hyp. *Lys.—*Phil.*: Arist. Plat.

κελάδημα *Tr.*: (lyr.) *Eur.—*Com.*: (lyr.) *Ar.

μελέδημα *Ep.*: *Il. Od.—*Lyr.*: *Theog.; *Ibyc.—*Tr.*: (lyr.) Eur.—
Com.: (lyr.) *Alex.

πήδημα *Tr.*: (lyr.) *Aesch. *Eur.; (dial.) Aesch. Eur. *Soph.

μείδημα *Ep.*: *Hes.

χλίδημα *Tr.*: (dial.) *Eur.

οἷδημα *Or.*: *Dem.—*Phil.*: *Arist. Hipp.

κωμώδημα *Phil.*: *Plat.

δέγημα *Com.*: (dial.) *Ar.

ροίζημα *Com.*: (dial.) *Ar.

κνύζημα *Hist.*: *Hdt.

θήμα *Tr.*: *Soph.

ἀνάθημα *Ep.*: Od.—*Lyr.*: *Lycophr.—*Tr.*: (lyr.) Eur.; (dial.) Eur.
*Soph.—*Com.*: (dial.) *Herm.—*Hist.*: Hdt. *Theop. Thuc. Xen.—
Or.: Aeschin. *And. Dem. *Din. Isae. Isocr. Lys.—*Phil.*: Arist. Plat.
*Theophr.

ἐπίθημα *Ep.*: *Il.—*Lyr.*: *Hippon.—*Com.*: (dial.) Ar. Hegesipp.—
Hist.: *Hdt.—*Or.*: *Isae.—*Phil.*: *Arist.

σύνθημα *Tr.*: (dial.) Eur. Soph. 365.—*Com.*:¹ (dial.) 486.—*Hist.*: Hdt.
Thuc. Xen.—*Or.*: *Din.—*Phil.*: *Arist. Plat.

πρόθημα *Tr.*: (lyr.) *Eur.

πρόσθημα *Hist.*: *Xen.

μάθημα *Tr.*: (dial.) *Eur. *Soph.—*Com.*: (dial.) *Amph. *Ar. *Philem.
*Sosipat. 104.—*Hist.*: *Hdt. *Thuc. Xen.—*Or.*: Isocr.—*Phil.*:
Arist. *Hipp. Plat.

¹ συνθηματιαῖος Ar.

πάθημα *Tr.*: (lyr.) *Soph.; (dial.) Eur. Soph.—*Com.*: (dial.) *Ar. Sospat. 283.¹—*Hist.*: Hdt. Thuc. Xen.—*Or.*: Ant.—*Phil.*: Arist. Hipp. Plat.

σπάθημα *Tr.*: *Soph.—*Com.*: 903.

βοήθημα *Phil.*: Arist.

ἐξάνθημα *Com.*: (dial.) 458.—*Phil.*: Arist. Hipp.

πένθημα *Tr.*: (lyr.) *Aesch.; (dial.) *Eur.

ἔσθημα *Tr.*: (dial.) Aesch. Soph.—*Hist.*: *Thuc.

ῥσθημα *Com.*: *Eupol.

αἰσθημα *Tr.*: (dial.) *Eur.—*Phil.*: Arist.

ἐπαίσθημα *Phil.*: *Epicur.

ὀλίσθημα *Phil.*: *Plat.

ἐρύθημα *Tr.*: (lyr.) *Eur.; (dial.) *Chaerem.—*Hist.*: *Thuc. *Xen.—*Phil.*: Arist. Hipp.

ἔχθημα *Tr.*: *Soph.

ἀπέχθημα *Tr.*: (dial.) *Eur. See also possessive compounds.

μόχθημα *Tr.*: (dial.) *Aesch. Eur. *Soph.

ποίημα *Com.*: (dial.) *Antiph. *Cratin. *Men.—*Hist.*: Hdt.—*Or.*: Aeschin. Isocr. *Lyc.—*Phil.*: Arist. Plat. Theophr.

προσποίημα *Phil.*: *Arist.

λογοποίημα *Com.*: (dial.) *Antiph.

σκευοποίημα *Or.*: *Hyp.

θάκημα *Tr.*: (lyr.) *Eur.; (dial.) Soph.

ἀμπλάκημα *Tr.*: (dial.) Aesch. *Eur. *Soph.

λήκημα *Phil.*: *Epicur.

ἀδίκημα *Tr.*: (dial.) Eur.—*Com.*: (dial.) Antiph. *Ar. *Men.—*Hist.*: Hdt. Thuc. Xen.—*Or.*: Aeschin. And. Ant. Dem. Din. Hyp. *Isae. Isocr. Lyc. Lys.—*Phil.*: Arist. Plat.

οἴκημα *Lyr.*: *Pind.—*Tr.*: (dial.) *Aesch. 34.—*Com.*: (dial.) *Eupol.—*Hist.*: Hdt. Thuc. Xen.—*Or.*: *Aeschin. Dem. Din. *Hyp. *Isae. Lys.—*Phil.*: Arist. *Hipp. Plat. Theophr.

συνοίκημα *Hist.*: *Hdt.

ἔλκημα *Tr.*: (dial.) *Eur.

δόκημα *Tr.*: (lyr.) Eur.; (dial.) Eur.

δωροδόκημα *Com.*: (dial.) *Plat.—*Or.*: Aeschin. Dem.

προσδόκημα *Phil.*: Plat.

¹ παθημάτων Aetol. = -ήμασι.

ἄσκημα *Hist.*: Xen.

δίσκημα *Tr.*: (lyr.) *Eur.; (dial.) *Soph.

βόσκημα *Tr.*: (lyr.) Eur.; (dial.) Aesch. Eur. Soph.—*Com.*: (dial.)
*Antiph. Ar. *Athenio.—*Hist.*: *Hec. Xen.—*Or.*: Dem.—*Phil.*:
Arist. Plat. Theophr.

μύκημα *Tr.*: (lyr.) *Aesch.; (dial.) Eur.—*Phil.*: Arist.

λήμα *Lyr.*: Pind. *Simon.—*Tr.*: (lyr.) Aesch. Eur. *Soph.; (dial.)
Aesch. Eur. *Mosch. Soph.—*Com.*: (lyr.) *Ar.; (dial.) Ar.—*Hist.*: Hdt.

ἄλημα *Tr.*: (lyr.) *Soph.; (dial.) *Soph.

λάλημα *Tr.*: (dial.) *Eur. *Soph.—*Com.*: (dial.) *Eubul.

παλημάτιον *Com.*: (dial.) *Ar.

παιπάλημα *Lyr.*: *Aeschrio.—*Com.*: (dial.) *Ar.—*Or.*: *Aeschin.

βλήμα *Tr.*: (dial.) *Eur.—*Hist.*: *Hdt.

παράβλημα *Hist.*: *Xen.

προσκατάβλημα *Or.*: Dem.

ἐπίβλημα *Com.*: (dial.) *Nicostr.

περίβλημα *Phil.*: *Arist. *Plat.

πρόβλημα *Lyr.*: *Hybr.—*Tr.*: (lyr.) *Soph.; (dial.) Aesch. Eur. Soph.
—*Com.*: (dial.) *Antiph. *Ar.—*Hist.*: Hdt. *Xen.—*Or.*: *Dem.—
Phil.: Arist. Plat.

θέλημα *Phil.*: *Arist.

μέλημα *Lyr.*: *Sappho; Pind.—*Tr.*: (lyr.) *Aesch. *Soph.; (dial.) Aesch
—*Com.*: (lyr.) *Ar.

ἐπιμέλημα *Hist.*: Xen.

πλημμέλημα *Or.*: *Dem.

ὠφέλημα *Tr.*: (dial.) Aesch. *Eur. *Soph.—*Com.*: (dial.) *Ar.—*Hist.*:
Xen.

ἐπωφέλημα *Tr.*: (dial.) *Soph.

προσωφέλημα *Tr.*: (dial.) *Eur.

δήλημα *Ep.*: *Hymn. *Od.—*Tr.*: (dial.) *Aesch. *Soph.

κήλημα *Lyr.*: *Ibyc.—*Tr.*: (dial.) *Eur.

ἄθλημα *Or.*: *Dem.—*Phil.*: *Arist. *Plat.

μάσθλημα *Hist.*: *Ctes.

ἀπείλημα *Tr.*: (dial.) *Soph.

ὀφέλημα *Hist.*: Thuc.—*Or.*: *Dem.—*Phil.*: Arist. *Plat.

ὀμίλημα *Tr.*: (dial.) *Eur.—*Phil.*: *Plat.

πίλημα *Phil.*: *Anaximander Arist.

- φίλημα *Tr.*: (dial.) *Aesch. Eur. *Soph. — *Com.*: (dial.) *Eub. *Nicophr.
 *Plat.—*Hist.*: Xen.
 κλήμα¹ *Com.*: (dial.) *Ar.—*Hist.*: *Xen.—*Or.*: *Aeschin.—*Phil.*: Arist.
 *Plat. Theophr.
 ἔγκλημα *Tr.*: (dial.) *Eur. *Soph.—*Com.*: (dial.) *Ar.—*Hist.*: Thuc.
 Xen.—*Or.*: Aeschin. Ant. Dem. Hyp. Isocr. Lys.
 ἐπικλήμα *Tr.*: (dial.) *Eur. Soph.—*Hist.*: *Xen.
 ἐγκύκλημα *Phil.*: *Arist.
 μέλλημα *Tr.*: (dial.) *Eur.—*Or.*: *Aeschin.
 ἀμίλλημα *Tr.*: (lyr.) *Soph.
 κόλλημα *Com.*: (dial.) *Antiph.
 παρακόλλημα *Phil.*: *Theophr.
 ἐπικόλλημα *Phil.*: *Theophr.
 ἀπαιόλημα *Tr.*: *Soph.; (dial.) Aesch.—*Com.*: (dial.) *Ar.
 ἐμπόλημα *Tr.*: (dial.) *Eur. *Soph. 109.—*Phil.*: *Theophr.
 πυρπόλημα *Tr.*: (dial.) *Eur.
 ναυστόλημα *Tr.*: (dial.) *Eur.
 ὕλημα *Phil.*: Theophr.
 αὔλημα *Com.*: (dial.) *Ar.—*Hist.*: *Charon *Xen.—*Phil.*: Plat.
 θύλημα *Com.*: (dial.) *Ar. *Pherecr. *Plat. *Telecl.
 βούλημα *Tr.*: (dial.) *Soph.—*Com.*: (dial.) Ar.—*Or.*: Dem. Isocr.—
Phil.: Arist. Plat.
 ὄφλημα *Or.*: Dem. *Hyp. *Isae.
 πώλημα *Hist.*: *Xen.
 παλάμημα *Com.*: (dial.) 706.
 δράμημα² *Tr.*: (lyr.) *Soph.; (dial.) *Aesch. *Eur. *Ion.—*Hist.*: *Hdt.
 ἀρίθμημα *Tr.*: (dial.) *Aesch.
 μίμημα *Tr.*: (lyr.) *Eur.; (dial.) *Aesch. Eur.—*Com.*: (dial.) *Antiph.
 —*Hist.*: *Xen.³—*Or.*: *Aeschin.—*Phil.*: Arist. Plat.
 κοίμημα *Tr.*: (lyr.) *Soph.
 συγκοίμημα *Tr.*: (dial.) *Eur.
 τίμημα *Tr.*: (dial.) *Aesch. *Eur.—*Com.*: (dial.) Ar.—*Hist.*: *Xen.—
Or.: Aeschin. Dem. Din. Hyp. Isae. Isocr. *Lyc. Lys.—*Phil.*: Arist.
 Plat.

¹ κλημάτινος Theogn.; κληματὶς Thuc.

² Cf. δρόμημα.

³ The editors read μιμητά.

ἐπιτίμημα *Phil.*: *Arist.

ἀποτίμημα *Or.*: Dem. *Isae. *Lys.

προστίμημα *Or.*: Dem.

τόλμημα *Tr.*: (dial.) Eur.—*Com.*: (dial.) Ar.—*Hist.*: Thuc.—*Or.*: Dem.
—*Phil.*: *Plat.

οἰκοδόμημα *Hist.*: Hdt. Thuc. *Xen.—*Or.*: Dem. *Din. *Isae.—*Phil.*:
Arist. Plat.

παροικοδόμημα *Phil.*: *Arist.

παρὰ νόμημα *Hist.*: *Thuc.—*Or.*: Lys.

δρόμημα¹ *Tr.*: (dial.) Eur.—*Phil.*: *Arist.

ὄρημα *Ep.*: Il.

σμήμα *Lyr.*: *Philox.—*Com.*: (dial.) *Antiph.

χάσμημα *Com.*: (dial.) *Ar.

κόσμημα *Hist.*: *Xen.—*Phil.*: *Plat.

τμήμα *Phil.*: Arist. Plat.

περίτμημα *Phil.*: *Plat.

ἔκτμημα *Phil.*: Arist.

ἐντμημα *Hist.*: Xen.

ἐπιθύμημα *Com.*: (dial.) *Philyl.—*Hist.*: Xen.—*Phil.*: Plat.

ἐνθύμημα *Tr.*: (dial.) Soph.—*Com.*: (dial.) *Anaxan.—*Hist.*: Xen.—
Or.: *Aeschin. Isocr.—*Phil.*: Arist.

ἐπενθύμημα *Phil.*: *Arist.

νήμα *Ep.*: *Hes. Od.—*Phil.*: Arist. *Plat.

διάνημα *Phil.*: *Plat.

πλάνημα *Tr.*: (dial.) *Aesch. *Soph.

δαπάνημα *Com.*: (dial.) *Philem.—*Hist.*: Xen.—*Or.*: Isae.—*Phil.*:
Arist.

μηχάνημα *Tr.*: (lyr.) *Aesch.; (dial.) Aesch. Eur. *Soph.—*Com.*: (dial.)
Ar.—*Hist.*: Xen.—*Or.*: Ant. Dem.—*Phil.*: *Arist. *Hipp. Plat.

ἀσθένημα *Phil.*: Arist.

τιθήνημα *Tr.*: (dial.) *Chaerem.

σκήνημα *Tr.*: (dial.) *Aesch.—*Hist.*: *Xen.

θρήνημα *Tr.*: (lyr.) *Eur.; (dial.) Eur.

κίνημα *Or.*:² ———.—*Phil.*: Arist.

ρίνημα *Tr.*: (dial.) *Eur.

¹ Cf. δράμημα.

² Isocr. *Epist.*

μνήμα *Epr.*: *Il. Od.—*Lyr.*: *Aesch. *Hipparch. *Theocr. Ch. Theogn. *Thuc.; *Hippon.; *Anaer. *Sapph.; Pind. Simon.—*Tr.*: (lyr.) Eur. Soph.; (dial.) *Aesch. Eur.—*Com.*: (dial.) *Anaxipp. *Diphil. *Lao Men. *Philem.—*Hist.*: Thuc. Xen.—*Or.*: Dem. *Din. Isae. *Lys.—*Phil.*: Plat. *Theophr.

ὑπόμνημα *Com.*: (dial.) *Sotad.—*Hist.*: Thuc. Xen.—*Or.*: Aeschin. Dem. Isocr. Lyc.—*Phil.*:¹ Arist. Plat.

μερίμνημα *Lyr.*: Pind.—*Tr.*: (dial.) *Soph.

γέννημα *Tr.*: (lyr.) *Soph.; (dial.) *Aesch. Soph.—*Phil.*: *Plat.

ἐπιγέννημα *Phil.*: *Archyt.

μουσοδόνημα *Com.*: (dial.) *Eupol.

διακόνημα *Phil.*: *Arist. Plat.

πόνημα *Tr.*: (lyr.) *Eur.

διαπόνημα *Phil.*: Plat.

φρόνημα *Tr.*: (lyr.) Aesch. Eur. Soph.; (dial.) Aesch. Eur. Soph.—*Com.*: (dial.) Ar. *Telecl. 703. 867.—*Hist.*: *Hdt. Thuc. Xen.—*Or.*: Dem. *Din. *Hyp. Isocr.—*Phil.*: Arist. Plat.

καταφρόνημα *Hist.*: *Thuc.

φιλοφρόνημα *Or.*:² ———.

σωφρόνημα *Hist.*: *Xen.

γειτόνημα *Lyr.*: *Alcman.—*Phil.*: *Plat.

εὔνημα *Tr.*: (dial.) *Eur.

τέχνημα *Tr.*: (dial.) Aesch. *Eur. Soph.—*Hist.*: *Ephor. *Xen.—*Phil.*: *Hipp. Plat.

κοινώνημα *Phil.*: *Arist. Plat.

φώνημα *Tr.*: (dial.) Soph.

προσφώνημα *Tr.*: (dial.) *Eur. Soph.

παροψώνημα *Tr.*: (dial.) *Aesch.

ἀλέξημα *Tr.*: (dial.) *Aesch.

αὔξημα *Tr.*: (dial.) *Eur.—*Phil.*: *Arist.

ἐπιβόημα *Hist.*: *Thuc.

νόημα *Epr.*: *Emped. Hes. Hymn. Il. Od. Parm. *Xenoph.—*Lyr.*: Theogn. *Xenoph.; *Pitt.; Alcae. Sapph.; *Bacchyl. Pind.—*Com.*: (lyr.) Ar.; (dial.) Ar.—*Hist.*: *Hdt. *Xen.—*Or.*: ———.—*Phil.*: Arist. Plat.

διανόημα *Hist.*: *Xen.—*Or.*: Isocr.—*Phil.*: *Hipp. Plat.

¹ Archyt. *Epist.*

² Aeschin. *Epist.*

κατανόημα *Phil.*: *Arist.

ἐπινόημα *Lyr.*: *Archil.—*Or.*: *Ant.

ἐννόημα *Phil.*: *Arist.

ἀγνόημα *Phil.*: *Theophr.

πῆμα¹ *Epr.*: Hes. *Hymn.* Il. *Od.*—*Lyr.*: *Semon. *Theogn.*; *Scyth.;
Pind. *Simon.—*Tr.*: (lyr.) Aesch. Eur. *Soph.*; (dial.) Aesch. Eur.
Soph.—*Com.*: (dial.) *Eubul.—*Hist.*: *Hdt.

ἀγάπημα *Lyr.*: *Crat.—*Com.*: (dial.) *Axionic.

λύπημα *Tr.*: (dial.) *Soph.²

τρύπημα *Com.*: (dial.) Ar. *Eupol.—*Phil.*: Arist.

κτύπημα *Tr.*: (lyr.) *Eur.; (dial.) *Critias.

ῥῆμα *Lyr.*: *Theogn.*; *Archil.; Pind. Simon.—*Tr.*: (lyr.) *Soph.; (dial.)
*Eur. *Soph.*—*Com.*: (lyr.) Ar.; (dial.) *Amph. *Antiph. Ar. *Crat.
Eupol. *Men. Philem. *Plat. Strato 108.—*Hist.*: Hdt. *Thuc.
*Xanth. Xen.—*Or.*: Aeschin. *And. *Ant. Dem. *Isae. *Isocr.—
Phil.: Arist. Plat. *Zeno.

ἐπίρρημα *Com.*: (dial.) *Macho.³

ἀπόρρημα *Phil.*: *Plat.

πρόσρημα *Com.*: (dial.) 143.—*Or.*: *Dem.—*Phil.*: Plat.

καρτέρημα *Phil.*: *Plat.

στέρημα *Tr.*: *Soph.(?)

λήρημα *Phil.*: *Plat.

εὐκλήρημα *Com.*: *Antiph.⁴

παραίρημα *Hist.*: *Thuc.

ἐγχείρημα *Tr.*: (dial.) *Soph.—*Com.*: (dial.) *Antiph.—*Or.*: *Dem.—
Phil.: *Plat.

ἐπιχείρημα *Hist.*: *Thuc. Xen.—*Or.*: Dem. *Isocr.—*Phil.*: Arist. Plat.

ἀπηγόρημα *Phil.*: *Plat.

παρηγόρημα *Tr.*: (dial.) *Aesch.

προσηγόρημα *Tr.*: (lyr.) *Eur.

κατηγόρημα *Or.*: *Aeschin. Dem. *Din.—*Phil.*: Arist. Plat.

λοιδόρημα⁵ *Phil.*: *Arist.

κόρημα *Com.*: (dial.) Ar. Eupol. *Hermipp.

¹ πημαίνω Ar.; Plat.

² *Trachin.* 554. Hermann reads κήλημα, Wecklein χλιδημα, Jebb λώφημα.

³ Al. ῥῆμα.

⁴ Bekker's reading, *Anecd.*, I, 77, is εὐκλήρωμα.

⁵ λοιδορημάτων Ar.

ἀπόρημα *Phil.*: Arist. *Plat. Theophr.

διαπόρημα *Phil.*: Arist. *Hipp.

φόρημα *Tr.*: (dial.) *Aesch. *Eur. *Soph.—*Com.*: (dial.) *Ar. *Diphil.—*Hist.*: Xen.—*Phil.*: *Arist.

ἐπιφόρημα *Com.*: *Ar. *Eudox. (dial.) *Archipp. *Philyl. — *Hist.*: *Hdt.

προσφόρημα *Tr.*: (dial.) *Eur.

δορυφόρημα *Com.*: 88.

τρῆμα *Com.*: (lyr.) *Ar.; (dial.) *Ar.; *Amips.—*Phil.*: Arist. *Plat.

μέτρημα *Tr.*: (dial.) Eur.

καταμέτρημα *Phil.*: *Epicur.

οἴστρημα *Tr.*: (dial.) *Soph.

εὔρημα *Lyr.*: *Philox. *Tynnich.—*Tr.*: (lyr.) *Soph.; (dial.) Eur. *Soph.—*Com.*: (lyr.) *Alex. (dial.) *Alex. Ar. *Diod. 482.—*Hist.*: Ephor. Hdt. *Thuc. Xen.—*Or.*: *Ant. Dem. *Isae. *Lys.—*Phil.*: *Arist. Plat.

ἐξεύρημα *Tr.*: (dial.) *Aesch. Eur. *Soph.—*Com.*: (lyr.) *Ar. *Pherecr.; (dial.) *Amph. Ar. *Eupol. *Phryn.—*Hist.*: Hdt.

οἰκούρημα *Tr.*: (dial.) Eur. *Soph.

ἐπικούρημα *Hist.*: *Xen.

φρούρημα *Tr.*: (dial.) Aesch. Eur. *Soph.

μαρτύρημα *Tr.*: (dial.) *Eur.

χρῆμα¹ *Ep.*: *Emped. Hes. Hymn. Od.—*Lyr.*: Crates *Crit. *Mimn. Solon Theogn.; Archil. *Semon.; *Alcae.; Pind.—*Tr.*: (lyr.) Aesch.; (dial.) Aesch. *Agath. Eur. Soph.—*Com.*: (lyr.) Ar.; (dial.) Alex. *Anaxan. Antiph. Apoll. Ar. *Archipp. *Axion. *Crates *Diod. Eupol. *Herm. Men. Philem. Plat. *Tel. 158. 469. 519. 645. 835.—*Hist.*: Hdt. Theop. Thuc. Xen.—*Or.*: Aeschin. And. Ant. Dem. Din. Hyp. Isae. Isocr. Lys. *Lys.—*Phil.*: Arist. Hipp. Plat. *Theophr.

ὀλιγόρημα *Phil.*: *Arist.

δώρημα *Tr.*: (lyr.) Eur.; (dial.) Aesch. Eur. Soph. 475.—*Com.*: (lyr.) *Ar.—*Hist.*: *Hdt. *Xen.—*Phil.*: *Arist.

θεώρημα *Or.*: *Dem.—*Phil.*: Arist. *Plat.

αἰώρημα *Tr.*: (lyr.) Eur.; (dial.) *Eur.

ἐναιώρημα *Phil.*: Hipp.

τιμώρημα *Hist.*: *Hdt.—*Phil.*: Plat.

σκενώρημα *Or.*: Dem.

διαχώρημα *Phil.*: Hipp.

¹ φιλοχρηματία Tyrt.

ἀναχώρημα *Phil.*: *Arist.

ὑποχώρημα *Phil.*: *Theophr.

σῆμα¹ *Er.*: *Hes. Hymn. Il. Od. Parm.—*Lyr.*: Hipp. *Solon *Plat.;
*Archil.; *Anacr. *Erinna; Bacchyl. Pind. Simon.—*Tr.*: (lyr.) *Eur.;
(dial.) Aesch. Eur. Soph.—*Com.*: (dial.) Ar.—*Hist.*: *Clid. Hdt.
Thuc. *Xen.—*Or.*: ———.—*Phil.*: Plat.

ἐπίσημα² *Lyr.*: *Simon.—*Tr.*: (dial.) *Aesch.

μάσημα *Com.*: (dial.) *Antiph.—*Phil.*: Theophr.

πέσημα *Tr.*: (lyr.) Eur.; (dial.) *Aesch. Eur. *Soph.—*Com.*: (dial.) 621.

μίσσημα *Tr.*: (dial.) Aesch. Eur. *Soph.

νόσημα *Tr.*: (dial.) Aesch. Eur. Soph.—*Com.*: (dial.) *Ae. *Antiph. Ar.
*Philem. 19.—*Hist.*: Thuc. Xen.—*Or.*: *Aeschin. Dem. *Hyp. Isocr.
—*Phil.*: Arist. Hipp. Plat. *Theophr.

λύσσημα *Tr.*: (dial.) *Eur.

γλώσσημα *Tr.*: (dial.) *Aesch.

φύσημα *Tr.*: (dial.) Eur.—*Com.*: (lyr.) *Ar.; (dial.) *Diphil.—*Hist.*:
*Xen.—*Or.*: *Hyp.

ἀναφύσημα *Phil.*: Arist.

ἐμφύσημα *Phil.*: *Hipp.

ἀποπάτημα *Com.*: (dial.) *Eupol.

ἐνεργέτημα *Hist.*: Xen.—*Or.*: Dem. Hyp. *Isocr.—*Phil.*: Arist.

νομοθέτημα *Phil.*: *Arist. Plat.

νούθετημα *Tr.*: (dial.) *Aesch. Eur. *Soph.

μελέτημα *Lyr.*: *Critias.—*Tr.*: (lyr.) *Eur.—*Hist.*: Xen.—*Phil.*: *Plat.

πλημμελέτημα *Or.*: *Aeschin.

ὑπηρετήμα *Tr.*: (dial.) *Soph.—*Or.*: *Ant.—*Phil.*: Plat.

ἀμφισβήτημα *Phil.*: *Arist. Plat.

ζήτημα *Tr.*: (dial.) Eur. *Soph.—*Phil.*: *Arist. *Hipp. Plat.

αὔτημα *Phil.*: Arist. *Plat.

κτῆμα *Er.*: *Hes. Hymn. Il. Od.—*Lyr.*: ———.—*Tr.*: (lyr.) Aesch.
*Soph.; (dial.) *Aesch. *Care. Eur. Soph. 458.—*Com.*: (dial.) *Alex.
*Antiph. *Eub. *Hipparch. Men. Philem. *Plat.—*Hist.*: Thuc. Xen.
—*Or.*: Aeschin. *And. Dem. *Din. Isocr.—*Phil.*: Arist. Plat.

ἐγκτημα *Or.*: *And. *Dem.

πλεονέκτημα *Hist.*: Xen.—*Or.*: Dem.—*Phil.*: *Arist. *Plat.

¹ σημαίνω Theogn.; Andoc. Hyp. Isae. Isocr.; Arist. Hipp. σημαῖον Aeschin.
ἀρπσημος Tyrt.

² Formerly read in Eur. *Phoen.* 1114 (dial.).

- ἀπάντημα* *Tr.*: (dial.) *Eur.
συκοφάντημα *Or.*: *Aeschin. *Dem.—*Phil.*: *Arist.
κέντημα *Tr.*: (dial.) *Aesch.
κατακέντημα *Phil.*: *Plat.
βρόντημα *Tr.*: (dial.) *Aesch.—*Com.*: 965.
ἀναισχύντημα *Or.*: *Hyp.
πότημα *Tr.*: (dial.) *Aesch.
κρότημα *Tr.*: (dial.) *Eur. *Soph.
ἄρτημα *Hist.*: *Hdt.—*Phil.*: Arist.
ἀμάρτημα *Tr.*: (lyr.) *Soph.—*Com.*: (dial.) *Philem.—*Hist.*: Thuc.
Xen.—Or.: Aeschin. And. Ant. Dem. Din. *Hyp. *Isae. Isocr. *Lyc.
Lys.—Phil.: Arist. Plat.
διαμάρτημα *Phil.*: *Arist.¹
σκίρτημα *Tr.*: (lyr.) *Aesch. *Eur.; (dial.) *Aesch. Eur.
διάστημα *Com.*: (dial.) *Damox. *Nicom.—*Hist.*: *Ephor. *Xen.—
Phil.: Arist. Plat. *Theophr.
ἀνάστημα *Phil.*: *Theophr.
ἐπίστημα *Phil.*: *Plat.
ἀπόστημα *Phil.*: Arist. Hipp. Theophr.
ὑπόστημα *Phil.*: Arist.
σύστημα *Tr.*: (dial.) *Aesch.—*Phil.*: Arist. Plat.
βλάστημα *Tr.*: (lyr.) *Eur.; (dial.) *Aesch. Eur.—*Or.*: *Isocr.—*Phil.*:
Theophr.
ἀναβλάστημα *Phil.*: *Plat.
παραβλάστημα *Phil.*: *Theophr.
ἀποβλάστημα *Phil.*: Plat. *Theophr.
προβλάστημα *Phil.*: *Theophr.
ἄρρωστημα *Com.*: *Men.—*Hist.*: *Xen.—*Or.*: Dem. *Hyp.—*Phil.*:
Arist.
ἐρώτημα *Hist.*: Thuc. Xen.—*Or.*: Aeschin. *Dem.—*Phil.*: Arist. Plat.
ἐπερώτημα *Hist.*: *Hdt. Thuc.
μυσεργγύημα *Hist.*: *Xen.—*Or.*: *Aeschin. *Hyp.
κύημα *Phil.*: Arist. Plat. *Theophr.
ἐπικύημα *Phil.*: *Arist.
διαπύημα *Phil.*: *Hipp.
ἐκπύημα *Phil.*: *Hipp.

¹ Or δι' ἄμ.

- ἐμπύημα *Phil.*: *Arist. Hipp.
 ψηλάφημα *Hist.*: *Xen.
 σκιαγράφημα *Phil.*: *Plat.
 ψευδογράφημα *Phil.*: *Arist.
 ζωγράφημα *Phil.*: *Arist. Plat.
 ρόφημα *Phil.*: Arist. Hipp.
 φιλοσόφημα *Phil.*: Arist.
 τρύφημα *Tr.*: (lyr.) *Eur.—*Com.*: (dial.) *Ar. *Polyz. 123.
 ἰάχημα *Tr.*: (lyr.) *Eur.
 ἥχημα *Tr.*: (lyr.) *Eur.
 ἀπήχημα *Phil.*: *Plat.
 ὄχημα *Lyr.*: Pind.—*Tr.*: (lyr.) *Eur. *Soph.; (dial.) Aesch. Eur. *Soph.
 — *Com.*: (dial.) *Ar.—*Hist.*: Hdt. Xen.—*Or.*: *Dem.—*Phil.*: Plat.
 τριηράρχημα *Or.*: *Dem.
 ἐπιτριηράρχημα *Or.*: Dem.
 σιτάρχημα *Com.*: (dial.) *Antiph.
 ὄρχημα *Lyr.*: *Simon.—*Tr.*: (lyr.) *Soph.—*Com.*: (dial.) *Ar.—*Hist.*:
 *Xen.
 ὑπόρχημα *Phil.*: *Plat.
 σχῆμα¹ *Lyr.*: *Iophon *Philisc. *Phryn.—*Tr.*: (lyr.) Eur.; (dial.)
 *Aesch. Eur. Soph.—*Com.*: (lyr.) Ar.; (dial.) *Alex. *Antiph. Ar.
 *Call. *Eph. Men. *Philem.—*Hist.*: Hdt. Thuc. Xen.—*Or.*: Aeschin.
 Dem. *Isocr.—*Phil.*: Arist. Plat. Theophr.
 πρόσχημα *Tr.*: (dial.) Soph.—*Com.*: (dial.) *Ar.—*Hist.*: Hdt. Thuc
 — *Or.*: Dem. *Lys.—*Phil.*: *Arist. Plat.
 αὔχημα *Lyr.*: *Pind.—*Tr.*: (lyr.) Soph.; (dial.) *Eur.—*Com.*: 786.—
Hist.: Thuc.
 καύχημα *Lyr.*: *Pind.
 τεύχημα² *Tr.*: (dial.) *Aesch.
 βρύχημα *Tr.*: (dial.) *Aesch.
 ἀτύχημα *Com.*: (dial.) Men. *Timocl.—*Hist.*: ———.—*Or.*: Aeschin
 *Ant. Dem. Din. *Hyp. *Isae. *Lyc. *Lys.—*Phil.*: Arist.
 συντύχημα *Com.*: *Apollod.
 δυστύχημα *Com.*: (dial.) *Men.—*Hist.*: Xen.—*Or.*: *Aeschin. *And.
 Lys.—*Phil.*: *Arist. *Plat.
 εὐτύχημα *Tr.*: (lyr.) *Eur.; (dial.) Eur. 82.—*Hist.*: Xen.—*Or.*: Dem.
 *Din. *Hyp. Lyc. Lys.—*Phil.*: Arist. Plat.

¹ σχηματίζω Lysias.² τέχνημα Nauck.

ἔψημα *Com.*: (dial.) *Plat.—*Phil.*: Arist. *Plat. *Theophr.

ἴθμα *Ep.*: *Hymn. *Il.

ἄσθμα¹ *Ep.*: Il.—*Lyr.*: *Pind.—*Tr.*: (dial.) *Aesch.—*Phil.*: Arist
*Hipp. Plat. *Theophr.

ἰμάτιον *Lyr.*: *Hippon.—*Tr.*: (dial.) *Soph.—*Com.*: (lyr.) Ar.; (dial.)
Ar.—*Hist.*: Hdt.—*Or.*: Ant. Dem. Isae. *Lyc. Lys.—*Phil.*: Arist.
Plat. Theophr.

αἶμα² *Ep.*: Batr. Emp. Hes. *Hymn. Il. Od.—*Lyr.*:³ Theogn.; Hippon
*Semon. *Timoth.; Bacchyl. Pind. Simon.—*Tr.*: (lyr.) Aesch. Eur.
Soph.; (dial.) Aesch. Eur. Soph.—*Com.*: (lyr.) *Eupol.; (dial.) Ar.
*Diphil. *Timocl. 373.—*Hist.*:⁴ Xen.—*Or.*: *Aeschin. Ant. Dem.—
Phil.: Arist. Hipp. Plat.

λαῖμα *Com.*: (lyr.) *Ar.

εἶμα *Ep.*: Hes. Hymn. Il. Od.—*Lyr.*:⁵ Archil. Semon.; *Pind.—*Tr.*: (lyr.)
*Aesch.; (dial.) Aesch. Eur. Soph.—*Com.*: ———.—*Hist.*: Hdt.—
Or.: ———.—*Phil.*: ———.

δεῖμα *Ep.*: *Il.—*Lyr.*: *Theogn.; Pind. *Simon.—*Tr.*: (lyr.) Aesch. Eur.
Soph.; (dial.) Aesch. *Crit. Eur. Soph.—*Com.*: (lyr.) *Ar.—*Hist.*:
Hdt. Thuc.—*Or.*: ———.—*Phil.*: Plat.

πάνδειμα *Lyr.*: *Pind.

χεῖμα *Ep.*:⁶ *Hes. Od.—*Lyr.*:⁷ *Phryn.; Alecm.—*Tr.*: (lyr.) *Aesch.;
(dial.) Aesch. Eur. *Soph.—*Com.*:⁸ ———.—*Hist.*: ———.—*Or.*:⁹
———.—*Phil.*:¹⁰ ———.

κλίμα *Phil.*: Arist.

μήνιμα *Ep.*: *Il. *Od.—*Lyr.*: ———.—*Tr.*: (dial.) Eur. 615.—*Com.*:
———.—*Hist.*: ———.—*Or.*: Ant.—*Phil.*: *Arist. *Plat.

οἶμα *Ep.*: Il.

ἄλοιμα *Tr.*: *Soph.

κρίμα *Tr.*: (dial.) *Aesch.

¹ ἄσθμαινω Hymn.

² In Od. IV, 611, and Semon. 20 Fick, BB. XIII, 175, renders αἶμα by
'Einsicht,' comparing αἵμων, αἰμύλιος.

³ αἵματάω Alecm., αἵματόεις Critias Mimn. Tyrnt., σύναιμος Cleobulina, φιλαίμα-
τος Anacr.

⁴ ἔναιμος Hdt., αἵματώδης Thuc.

⁵ διπλοειματος Cercid.

⁶ χειμάρρος Il.

⁷ χειμάζω Pind.

⁸ χειμάζω Men.; χειμαρρος Antiph.

⁹ χειμάζω Isocr.; παραχειμάζω Hyp.

¹⁰ χειμάζω Arist. Hipp. Plat.

σύγκριμα *Phil.*: *Anaxag. *Demoer.

ἔκκριμα *Theophr.

χρίμα *Lyr.*: *Xenoph.; *Philox.—*Tr.*: (lyr.) *Aesch.; (dial.) Achae.

ἄλμα *Ep.*: *Batr. *Od.*—*Lyr.*: *Simon.; Pind.—*Tr.*: (lyr.) *Eur.; (dial.) Eur. *Soph.—*Hist.*: ———.—*Or.*: ———.—*Phil.*: *Arist. *Plat.¹

ἄγαλμα *Ep.*: *Emped. *Hymn. *Il. *Od.*—*Lyr.*: *Alcae. *Alcm.; Bacchyl. Pind. Simon.—*Tr.*: (lyr.) Aesch. Eur. Soph.; (dial.) Aesch. *Chaer. Eur. Soph.—*Com.*: (lyr.) Ar.; (dial.) *Anaxan. *Antiph. Ar *Eub. *Metag. 423.—*Hist.*: Hdt. Thuc. Xen.—*Or.*: Hyp. *Isae *Lys.—*Phil.*: Arist. Plat. *Theophr.

ἐπίσταλμα *Phil.*: *Theophr.

σφάλμα *Tr.*: (dial.) Eur.—*Hist.*: Hdt. Thuc. Xen.—*Phil.*: Plat.

ἄγγελμα *Tr.*: (dial.) Eur.—*Hist.*: *Thuc.

ἐπάγγελμα *Or.*: *Dem. Isocr.—*Phil.*: *Arist. Plat.

παράγγελμα *Tr.*: (lyr.) *Aesch.—*Hist.*: *Thuc. *Xen.—*Or.*: *Hyp. *Isocr. *Lys.—*Phil.*: Arist.

σέλαμα² *Ep.*: *Hymn.—*Lyr.*: *Dion.Ch.; *Archil.—*Tr.*: (lyr.) *Aesch. *Eur.; (dial.) Aesch. Eur. *Soph.

τέλμα *Com.*: (dial.) *Ar.—*Hist.*: *Hdt. *Xen.—*Phil.*: Arist. *Plat. *Theophr.

ὄφελμα 'broom' *Lyr.*: *Hippon.

ὄφελμα 'increase' *Tr.*: *Soph.

ποίκιλμα *Ep.*: *Il. *Od.—*Lyr.*: ———.—*Tr.*: (dial.) *Aesch. *Crit. Eur.—*Hist.*: *Xen.—*Or.*: ———.—*Phil.*: Arist. Plat.

κοσκυλμάτιον *Com.*: (dial.) *Ar.

στώμυλμα *Com.*: (dial.) Ar.

ἄμμα *Tr.*: (dial.) Eur.—*Hist.*: *Hdt. *Xen.—*Phil.*: *Arist. *Plat.

κάθαμμα *Tr.*: (lyr.) *Eur.

σύναμμα *Phil.*: Arist.

βάμμα *Com.*: (dial.) Ar.—*Phil.*: *Arist. *Plat.

ἐμβαμμα *Com.*:³ (dial.) *Theopomp.—*Hist.*: *Xen.

σκάμμα *Phil.*: *Plat.

ράμμα *Lyr.*: *Pind.—*Com.*: *Hermipp. *Plat.

¹ *Tim.* 70 D. Hermann restores μάλαγμα.

² ἑύσελμος Il. *Od.*, εὐσελμος Stesich.

³ ἐμβαμμάτιον Anaxipp.

γράμμα *Lyr.*: *Crat. *Critias; Erinna.—*Tr.*: (lyr.) Eur.; (dial.) Aesch. Eur. Soph.—*Com.*:¹ (dial.) *Ach. *Alex. *Anax. *Antiph. Ar. *Crat. II Men. Philem. *Philyl. *Posidipp. *Theognet. *Theoph. 20.—*Hist.*: Hdt. Thuc. Xen.—*Or.*:² Aeschin. And. *Ant. Dem. *Din. Isae. Isocr. Lys.—*Phil.*: Arist. Hipp. Plat.

διάγραμμα *Hist.*: *Xen.—*Or.*: Dem. Hyp.—*Phil.*: Arist. Plat.

σύγραμμα *Com.*: (dial.)³ *Anaxipp.—*Hist.*: *Hdt. Xen.—*Or.*: *Aeschin. Isocr.—*Phil.*: Arist. Plat.

ἐπίγραμμα *Tr.*: (dial.) *Eur.—*Com.*: (dial.) *Alex. 224. 364.—*Hist.*: Hdt. *Thuc.—*Or.*: Aeschin. Dem. *Isae.—*Phil.*: Arist. *Plat.

ὑπόγραμμα *Com.*: (dial.) *Ar.—*Or.*: *Lyc.

πρόγραμμα *Or.*: *Dem.

σκέμμα *Phil.*: *Arist. *Hipp. Plat.

λέμμα *Com.*: (dial.) *Alex. *Anaxil. *Ar.—*Phil.*: *Arist. *Plat.

βλέμμα *Tr.*: (dial.) *Aesch. *Eur.—*Com.*: (dial.) *Anax. *Antiph. Ar.—*Hist.*: ———.—*Or.*: *Dem.—*Phil.*: *Arist.

ἀνάβλεμμα *Hist.*: *Xen.

ἔμβλεμμα *Hist.*: *Xen.

ἀπόβλεμμα *Com.*: *Phryn.

κλέμμα *Tr.*: (lyr.) *Eur.; (dial.) *Aesch. *Eur.—*Com.*: (dial.) *Ar.—*Hist.*: Thuc. *Xen.—*Or.*: *Aeschin. Dem.—*Phil.*: *Arist. Plat.

πέμμα *Lyr.*: *Solon; *Philox. *Stesich.—*Com.*: (dial.) *Antiph.—*Hist.*: *Hdt. *Theop.—*Phil.*: Plat.

θρέμμα *Lyr.*: *Arion.—*Tr.*: (lyr.) *Eur.; (dial.) *Aesch. *Chaer. Eur. Soph.—*Com.*: *Antiph. Ar. Men. 214.—*Hist.*: Xen.—*Or.*: *Isocr.—*Phil.*: Plat.

στρέμμα *Or.*: Dem.

σύστρεμμα *Phil.*: *Arist.

στέμμα *Ep.*: *Batr. II.—*Lyr.*: ———.—*Tr.*: (lyr.) *Eur.; (dial.) Eur.—*Com.*: (dial.) *Antiph. Ar.—*Hist.*: Hdt. *Thuc.—*Phil.*: Plat.

ἀπόσκημμα *Tr.*: *Aesch.

λήμμα *Tr.*: (lyr.) *Aesch.; (dial.) Soph.—*Com.*: *Anaxan.; (dial.) *Antiph. 136.—*Hist.*: ———.—*Or.*: *Aeschin. Dem. Din. *Hyp. Isocr. *Lys.—*Phil.*: Arist. Plat.

λεῖμμα *Hist.*: *Hdt.

¹ γραμματεῖον Plat., γραμματείδιον Apollod. G.

² γραμματεὺς Hyp.

³ In Alex. 135 Kock reads γράμματα where Meineke has συγγράμματα.

- διάλειμμα Phil.*: Arist. *Plat.
ἐγκατάλειμμα Phil.: *Arist. *Epicur.
περίλειμμα Phil.: *Plat.
ἔλλειμμα Or.: Dem.—*Phil.*: *Arist.
ὑπόλειμμα Phil.: Arist. Theophr.
ἄλειμμα Com.: (dial.) *Antiph.—*Phil.*: Arist. Plat.
ἐνάλειμμα Phil.: *Arist.
νίμμα Com.: (dial.) *Drom.
ἀπόνιμμα Hist.: *Clid.
χέρνιμμα Com.: *Philonid.
ῥῖμμα Lyr.: *Arion.—*Com.*:¹ (dial.) Timocl.
διάρριμμα Hist.: *Xen.
τρίμμα Com.: (dial.) *Alex. Ar. *Axionic.
περίτριμμα Com.: (dial.) *Ar.—*Or.*: *Dem.
ἔκτριμμα Lyr.: *Philox.
σύντριμμα Phil.: *Arist.
ὑπότριμμα Com.:² (lyr.) *Ar.; (dial.) *Antiph. *Ar. Nicostr. 135.
πρόστριμμα Tr.: (lyr.) *Aesch.
ὄμμα Ep.: *Batr. Emped. *Hes. Hymn. Il. Od. *Parmen.—*Lyr.*: *Crit. Dion.Ch. *Eur. *Plat.; *Archil.; Anaer.; Bacchyl. *Ibyc. *Licymn. Philox. Pind. *Timoth.—*Tr.*:³ (lyr.) Aesch. Eur. Soph. 499; (dial.) Aesch. *Chaer. Eur. *Mosch. *Neophr. *Phryn. Soph. 33. 45. 415. 447. —*Com.*: (lyr.) Ar.; (dial.) Alex. *Antiph. Ar. *Philet. *Phryn. *Timoth.—*Hist.*: *Hdt. Thuc. Xen.—*Or.*: Aeschin. *Dem.—*Phil.*: Arist. *Hipp. Plat.
κόμμα Com.:⁴ (dial.) Ar. 732.
περίκομμα Com.:⁵ (dial.) *Alex. Ar. Damox. Dion. Metagen.
κάλυμμα Ep.: *Hymn. *Il.—*Lyr.*: *Anaer.; Bacchyl.—*Tr.*: (lyr.) *Soph.; (dial.) Aesch. *Eur. Soph.—*Com.*: (dial.) *Antiph. Ar.—*Hist.*: ———.—*Or.*: ———.—*Phil.*: Arist.
παρακάλυμμα Com.: (dial.) *Antiph.
ἐπικάλυμμα Com.: (dial.) *Men.—*Phil.*: Arist.
περικάλυμμα Phil.: *Arist. *Plat.

¹ ῥιμμάτων Diphil.

² ὑποτριμμάτων Tel.

³ ὀμματογράφος Ion.

⁴ κομμάτων Eurpol.

⁵ περικομμάτων Alex. Athenio.

προκάλυμμα *Tr.*: (lyr.) *Aesch.—*Hist.*: Thuc.

γλύμμα *Com.*: *Eupol.

ρύμμα *Com.*: (dial.) *Ar.—*Phil.*: *Arist. *Plat.

κατάδρυμμα *Tr.*: (lyr.) *Eur.

θρύμμα *Com.*:¹ (dial.) *Ar.

διαθρυμματῖς *Com.*: *Antiph.

ἐνθρυμματῖς *Com.*: *Anaxan.

τύμμα *Tr.*: (lyr.) *Aesch.—*Phil.*: *Arist.

σκῶμμα *Com.*: (lyr.) *Eupol.; (dial.) *Antiph. Ar. *Eupol. *Men. *Nicol.
—*Hist.*: Xen.—*Or.*: Aeschin. Dem. *Lys.—*Phil.*: Arist. Plat.

ὄνομα (οὔνομα, ὄνυμα) *Ep.*: *Hes. Hymn.² Il. Od. *Parmen.—*Lyr.*:
*Crit. *Pisand. *Plat. *Theogn.; *Alcm. *Philox. Pind. Simon.—
Tr.: (lyr.) *Aesch. Eur. Soph.; (dial.) Aesch. Eur. Soph.—*Com.*:³
(dial.) Alex. Amph. *Anaxan. *Anaxil. Antiph. Ar. Crat. *Diphil.
*Eub. *Henioch. Herm. Men. *Philem. Philet. *Philyll. *Pherec.
Phryn. *Posidipp. *Strat. *Theop.—*Hist.*: *Antioch. *Clid. *Hec.
Hdt. *Hell. Thuc. Xen.—*Or.*: Aeschin. And. Ant. Dem. Din. Hyp.
Isae. Isocr. Lys. *Lys.—*Phil.*: Arist. Hipp. Plat. Theophr.

πόμα⁴ *Lyr.*: *Pind.—*Hist.*: *Hdt. Xen.—*Phil.*:⁵ Arist. *Hipp.

στόμα *Ep.*: *Batr. *Emped. Hes. Hymn. Il. Od.—*Lyr.*: *Plat. *Solon.
Theogn.; *Archil. *Pitt.; Alcm. *Ibyc. Pind. *Simon.—*Tr.*: (lyr.)
Aesch. Eur. Soph.; (dial.) Aesch. Eur. Soph.—*Com.*: (lyr.) Ar.; (dial.)
*Alcae. Alex. *Anaxan. *Anaxipp. Ar. *Crat. *Diphil. Ephipp. *Eupol.
*Herm. *Lync. *Men. *Metag. Pherec. *Philem. *Phryn. *Plat.
Posidipp. *Str. *Tel. *Theop. 386.—*Hist.*: Hdt. Thuc. Xen.—*Or.*:
Dem. *Isocr.—*Phil.*: Arist. Hipp. Plat. Theophr.

ἄρμα, ἄρμα *Ep.*: *Emped. Hes. Hymn. Il. Od.—*Lyr.*: *Mimn. *Theogn.;
*Diphil. Hippon.; *Eur. Sapph.; Melan. Pind. Simon.—*Tr.*: (lyr.)
Aesch. Eur. *Soph.; (dial.) Aesch. Eur. Soph.—*Com.*: (lyr.) *Ar.;
(dial.) *Alex. Ar. *Men.—*Hist.*: *Hdt. Thuc. Xen.—*Or.*: Dem. *Lys.
—*Phil.*: Arist. Plat.

ἔπαρμα *Phil.*: Hipp.

κάθαρμα *Tr.*: (dial.) *Aesch. Eur.—*Com.*: (dial.) *Eupol.—*Or.*:
*Aeschin. Dem. *Din.

ἀποκάθαρμα *Phil.*: Arist.

¹ θρυμματῖς Antiph. Lync. Nicostr. Philox.

² ὄνομα κλυτός al. ὀνομάκλυτος.

³ ὀνομάζω Cl. Str. Theop.

⁴ Cf. πῶμα 'draught.'

⁵ V. l. Plat. Cf. πῶμα.

χάρμα *Ep.*: Hes. *Hymn. Il. Od.*—*Lyr.*: *Theogn. *Xenoph.; Semon.; *Bacchyl. *Philox. Pind.—*Tr.*: (lyr.) Aesch. Eur.; (dial.) *Aesch. Eur. Soph.

κατάχαρμα *Lyr.*: Theogn.

ἐπίχαρμα *Tr.*: (dial.) *Eur.—*Com.*: *Posidipp.

ἔρμα *Ep.*: *Hymn. *Il. Od.*—*Lyr.*: *Anacr.; *Philox.—*Tr.*: (lyr.) Aesch.; (dial.) *Eur. *Soph.¹ 520.—*Com.*: (dial.) *Ar.—*Hist.*: *Hdt. *Thuc.—*Or.*: *Ant.—*Phil.*: Arist. Plat.

κάθερμα *Lyr.*: *Anacr.

δέρμα *Ep.*: Hes. *Hymn. Il. Od.*—*Lyr.*: Anacr.; Alc. Pind.—*Tr.*: (dial.) *Aesch. *Eur. *Herm.—*Com.*: (dial.) *Antiph. Ar. *Axion. *Men. *Plat. 716. 881.—*Hist.*: *Hdt. Xen.—*Or.*:² *Dem. *Hyp.—*Phil.*: Arist. Hipp. Plat. Theophr.

ἀπόδερμα *Hist.*: *Hdt.

θέρμα *Com.*: (dial.) *Menand.—*Phil.*: *Plat.

κέρμα *Com.*:³ (lyr.) *Ar.; (dial.) *Alex. *Amph. *Antiph. Ar. Eubul. *Theopomp.—*Phil.*:⁴ ———.

σπέρμα *Ep.*: Hes. *Hymn. *Od.—*Lyr.*: *Theogn.; *Melan. Pind.—*Tr.*: (lyr.) *Aesch. Soph.; (dial.) Aesch. Eur. Soph.—*Com.*:⁵ (dial.) *Antiph. Ar. *Eub. *Pherecr.—*Hist.*: *Hdt. Thuc. Xen.—*Or.*: Dem.—*Phil.*: Arist. *Hipp. Plat. Theophr.

τέρμα *Ep.*: *Emped. *Il. Od.*—*Lyr.*: *Parrh. *Solon. Theogn. *Thuc. *Tyr.; Semon.; *Anacr.; Pind. *Simon.—*Tr.*: (lyr.) Aesch. Eur. *Soph.; (dial.) Aesch. Eur. Soph.—*Com.*: (dial.) *Ar. *Crat. 167.—*Hist.*: *Hdt. Xen.—*Or.*: ———.—*Phil.*: *Arist.

φέρμα *Tr.*: (lyr.) Aesch.

χερμάδιον *Ep.*: *Batr.

ὄδυρμα *Tr.*: (lyr.) Eur.; (dial.) *Aesch. Eur. Soph.

ἄθυρμα *Ep.*: *Hymn. Il. Od.*—*Lyr.*:⁶ Bacchyl. *Pind.—*Tr.*: (dial.) *Eur.—*Com.*: *Cratin. 839.—*Or.*: Alcidas.

σκαλαθυρμάτιον *Com.*: (dial.) *Ar.

κύρμα *Ep.*: *Il. Od.*—*Com.*: (dial.) *Ar.

σύρμα *Phil.*: *Arist. *Heraclit.

¹ Al. ἔργμα.

² δερματικός Lyc., δερμηστής Lys.

³ κερμάτιον Philippides.

⁴ κερματίζω Arist. Plat.

⁵ σπερματοπώλης Nicoph.

⁶ ἄθυρμάτιον Philox.

- προανάσυρμα *Com.*: *Eubul.¹
 ἐπίσυρμα *Hist.*: *Xen.
 ἀπόσυρμα *Phil.*: Arist.
 στέγασμα *Com.*: (dial.) *Antiph.—*Hist.*: *Xen.—*Phil.*: Plat.
 καταστέγασμα *Hist.*: *Hdt.
 ἀποστέγασμα *Phil.*: *Theophr.
 ἀνακραύγασμα *Phil.*: *Epicur.
 σπούδασμα *Phil.*: *Plat.
 δελέασμα² *Com.*: (dial.) *Ar.
 αὐτοσχεδίασμα *Com.*: *Plat.—*Phil.*: *Arist.
 ὀρθίασμα *Com.*: (dial.) *Ar.
 μίασμα *Tr.*: (lyr.) *Aesch. Eur.; (dial.) Aesch. Eur. Soph.—*Or.*: Ant
 *Dem.—*Phil.*: Plat.
 πίασμα *Tr.*: (dial.) *Aesch.
 πλησίασμα *Phil.*: *Arist.³
 ὑπτίασμα *Tr.*: (dial.) Aesch.
 ἀμφίασμα *Hist.*: *Ctes.
 διαδίκασμα *Or.*: *Lys.
 εἵκασμα *Tr.*: (lyr.) *Aesch.
 ἀπείκασμα *Phil.*: Plat.
 μέλασμα *Com.*: *Apollod.
 θλάσμα *Phil.*: *Arist.
 κλάσμα *Hist.*: *Xen.
 κόλασμα *Tr.*: (dial.) *Critias.—*Com.*: *Ar.⁴—*Hist.*: *Xen.
 πλάσμα *Lyr.*: *Xenoph.—*Tr.*: (dial.) *Eur.—*Com.*: (dial.) *Ar
 *Menand.—*Or.*: Dem. *Hyp.—*Phil.*: Arist. Plat. *Theophr.
 κατάπλασμα *Com.*: *Ar.—*Phil.*: Arist. *Hipp. *Theophr.
 πάφλασμα *Com.*: (dial.) *Ar.
 πομφολυγοπάφλασμα *Com.*: (lyr.) *Ar.
 μάσμα *Com.*: *Cratin.—*Phil.*: *Plat.
 θέρμασμα *Phil.*: Hipp.
 φθίνασμα *Tr.*: (dial.) *Aesch.
 προγύμνασμα *Phil.*: *Arist.

¹ Meineke reads ἀνάσυρμα.

² δελεασμάτιον Philox.

³ V. l. πλήσμα.

⁴ Dindorf reads ἔκλασμα.

τέχνασμα *Tr.*: (dial.) Eur.—*Com.*: (dial.) *Ar.—*Hist.*: *Xen.—*Phil.*:
*Arist.

ξάσμα *Tr.*: *Soph.

δόξασμα *Tr.*: (dial.) Eur.—*Hist.*: *Thuc.—*Phil.*: Plat.

πάσμα *Com.*: (lyr.) *Axionic.

διάπασμα *Phil.*: Theophr.

σκέπασμα *Phil.*: Arist. Plat.

κόμπασμα *Tr.*: (dial.) Aesch.—*Com.*: (dial.) *Ar.

ἄρπασμα *Phil.*: Plat.

σπάσμα *Or.*: *Dem.—*Phil.*: Arist. *Hipp. *Plat. *Theophr.

κατάσπασμα *Phil.*: *Theophr.

ἀπόσπασμα *Phil.*: *Plat.

ᾶσπασμα *Tr.*: (dial.) Eur.

ἔδρασμα *Tr.*: (dial.) *Eur.

μετακέρασμα *Phil.*: *Hipp.

σμπέρασμα *Phil.*: Arist.

δυσχέρασμα *Phil.*: *Plat.

ἀγόρασμα *Com.*: (dial.) *Alex.—*Or.*: *Aeschin. Dem.—*Phil.*: *Arist.

ἀντεύφρασμα *Tr.*: *Agath.

γλίσχρασμα *Phil.*: *Hipp.

πέτασμα *Tr.*: (dial.) *Aesch.—*Phil.*: *Arist.

παραπέτασμα *Com.*: (dial.) *Alex. *Antiph. Ar. *Diphil. Men. 499.—
Hist.: *Hdt.—*Or.*: *Dem.—*Phil.*: Plat.

ὑποπέτασμα *Phil.*: *Plat.

φάντασμα *Tr.*: (lyr.) *Eur.; (dial.) Aesch. *Eur. 285. 375.—*Phil.*: Arist
Plat.

ἀκολάστασμα *Com.*: (dial.) *Ar.; *Anaxan.

εὔασμα *Tr.*: (lyr.) Eur.

παρασκεύασμα *Hist.*: *Xen.

κατασκεύασμα *Or.*: Dem.—*Phil.*: Arist.

φάσμα *Lyr.*: *Pind.—*Tr.*: (lyr.) Aesch. Eur. Soph.; (dial.) *Aesch. Eur.
Soph.—*Com.*: *Theognet.—*Hist.*: Hdt.—*Phil.*: Arist. Plat.

εἰσάφασμα *Tr.*: *Aesch.

ῥφασμα *Ep.*: *Od.—*Tr.*: (lyr.) Aesch. Eur.; (dial.) Aesch. *Chaer. Eur.
—*Com.*: (dial.) *Hermipp.—*Phil.*: Plat.

ἐξῥφασμα *Tr.*: (dial.) *Eur.

χάσμα *Ep.*: *Hes.—*Tr.*: (lyr.) Eur.; (dial.) Eur.—*Com.*: (dial.) Crat.II.
—*Hist.*: Hdt.—*Phil.*: Arist. Plat.

στόχασμα *Tr.*: (dial.) *Eur.

ἔσμα *Phil.*: *Arist.

ἀμφίεσμα *Phil.*: Plat.

ἔδεσμα *Ep.*: Batr.—*Com.*: (dial.) Antiph.; 887.—*Hist.*: *Theop. *Xen.
—*Phil.*: Arist. Plat.

πίεσμα *Com.*: (dial.) *Eubul.

ἄκεσμα *Ep.*: *Il.—*Lyr.*: *Pind.—*Tr.*: (lyr.) *Aesch.

ἀποτέλεσμα *Phil.*: *Arist.

ἔμεσμα *Phil.*: *Hipp.

πλῆσμα *Phil.*: *Arist.

κνήσμα *Hist.*: *Xen.

ᾄσμα¹ *Com.*: (dial.) *Alex. *Ar. *Plat.—*Hist.*: *Xen.—*Or.*: *Dem.—
Phil.: Plat.

πάλαισμα *Lyr.*: Pind.—*Tr.*: (lyr.) *Aesch. *Eur. *Soph.; (dial.) Aesch.
Eur.—*Com.*: (lyr.) *Ar.; (dial.) *Ar.—*Hist.*: *Hdt. Xen.—*Or.*:
*Aeschin.—*Phil.*: Plat.

ἀγλαῖσμα *Tr.*: (dial.) Aesch. Eur. *Soph.

πταῖσμα *Lyr.*: *Theogn.—*Hist.*: *Hdt.—*Or.*: *Aeschin. Dem.

ἐπίπταισμα *Com.*: *Ar.

πρόσπταισμα *Phil.*: *Arist. *Theophr.

ἐνάγισμα *Com.*: (dial.) Ar.

σφράγισμα *Tr.*: (dial.) Eur.—*Hist.*: *Xen.

στλέγγισμα *Phil.*: *Arist.

λόγισμα *Com.*: (dial.) *Antiph.

διαλόγισμα *Phil.*: Epicur.

ἀναλόγισμα *Phil.*: *Plat.

παραφλόγισμα *Tr.*: (dial.) *Achae.

βάδισμα² *Hist.*: *Xen.—*Or.*: *Dem.

αὐθάδισμα *Tr.*: (dial.) *Aesch.

ὀνειδισμα *Hist.*: *Hdt.

ὄδισμα *Tr.*: (dial.) *Aesch.

ἐμπόδισμα *Or.*: *Dem.—*Phil.*: Plat

¹ See also αἵσμα.

² βαδισματίας Cratin.

- ἄεισμα *Com.*: (lyr.) *Eupol.—*Hist.*: *Hdt.
 δάνεισμα *Hist.*: *Thuc.—*Or.*: *Aeschin. Dem.—*Phil.*: Plat.
 πείσμα *Ep.*: Od.—*Lyr.*: *Theogn.—*Tr.*: (lyr.) Aesch. Eur.; (dial.)
 *Aesch. 380.—*Phil.*: Plat.
 ἔρεισμα *Lyr.*: Pind.—*Tr.*: (lyr.) Eur.; (dial.) *Aesch. *Eur. *Soph.—
Phil.: Arist. *Plat.
 ὑπέρεισμα *Phil.*: *Arist.
 κινάθισμα *Tr.*: (lyr.) *Aesch.
 ἔθισμα *Hist.*: *Xen.—*Phil.*: *Plat.
 ἐρέθισμα *Lyr.*: *Critias.—*Com.*: (lyr.) *Ar.
 ξάνθισμα *Tr.*: (dial.) *Eur.
 οἰάκισμα *Tr.*: (dial.) 287.
 λάκισμα *Tr.*: (dial.) *Eur.
 αἴκισμα *Tr.*: (dial.) *Aesch. *Eur.—*Or.*: *Lys.
 τύκισμα *Tr.*: (lyr.) *Eur.; (dial.) Eur.
 ὑπαγκάλισμα *Tr.*: (lyr.) *Eur.; (dial.) *Eur. *Soph.
 παραγκάλισμα *Tr.*: (dial.) *Soph.
 μασχάλισμα *Tr.*: (dial.) Soph.
 πόλισμα *Lyr.*: *Crates.—*Tr.*: (lyr.) Aesch. Eur. *Soph.; (dial.) Aesch.
 *Crat. Eur. *Soph.—*Com.*: (dial.) Ar.—*Hist.*: Hdt. Thuc. Xen.
 στόλισμα *Tr.*: (dial.) *Eur.
 ὄπισμα *Tr.*: (lyr.) *Eur.; (dial.) *Eur.—*Phil.*: *Plat.
 χύλισμα *Phil.*: *Theophr.
 ἐπιφήμισμα *Hist.*: *Thuc.
 νόμισμα *Tr.*: (lyr.) *Aesch.; (dial.) *Aesch. Eur. *Soph.—*Com.*: (dial.)
 *Antiph. Ar. *Plat. 166.—*Hist.*: Hdt. Xen.—*Or.*: *Aeschin. *And
 Dem.—*Phil.*: Arist. Plat.
 ψώμισμα *Phil.*: *Arist.
 ἄγνισμα *Tr.*: (lyr.) *Aesch.
 προτεμένισμα *Hist.*: *Thuc.
 πήνισμα *Tr.*: (lyr.) *Eur.²
 ῥίνισμα *Hist.*: *Ctes.
 κνίσμα *Phil.*: *Plat.
 ἀπόκνισμα *Com.*: (lyr.) *Ar.

¹ See also ᾄσμα.

² In Ar. *Frogs* 1315.

εὐδαιμόνισμα *Phil.*:¹ ———.

σωφρόνισμα *Tr.*: (dial.) *Aesch. *Aristarch.

ἀγώνισμα *Tr.*: (dial.) Eur.—*Com.*: (dial.) *Ar.—*Hist.*: Hdt. Thuc.
Xen.—*Or.*: *Ant. *Dem. *Lys.—*Phil.*: *Arist. Plat.

οἰώνισμα *Tr.*: (dial.) *Eur.

ἄθροισμα *Tr.*: (dial.) *Eur.—*Phil.*: *Plat.

ῥάπισμα *Com.*: (dial.) *Antiph.

ἐλπισμα *Phil.*: *Epieur.

ἐπιδόρπισμα *Com.*: (dial.) *Philippid. 141.

θέσπισμα *Tr.*: (dial.) *Aesch. Eur. *Soph.—*Hist.*: *Hdt.

καλλώπισμα *Phil.*: *Plat.

ἐγκαλλώπισμα *Hist.*: *Thuc.

κιθάρισμα *Phil.*: *Plat.

ὑβρισμα *Tr.*: (lyr.) *Eur.: (dial.) Eur.—*Hist.*: Hdt. *Xen.—*Or.*: *Dem.
—*Phil.*:² ———.

ἔρισμα *Ep.*: *Il.

ἐσπέρισμα *Com.*: (dial.) *Philem.

κτέρισμα *Tr.*: (dial.) Eur. Soph.

ὄρισμα *Tr.*: (dial.) Eur. 560.—*Hist.*: Hdt.

ὑποκόρισμα *Com.*: (dial.) Alex.—*Or.*: *Aeschin.

πρίσμα *Phil.*: *Theophr.

παράπρισμα *Com.*: (lyr.) *Ar.

ἔκπρισμα *Phil.*: *Arist.

ἀπόπρισμα *Phil.*: *Arist.

θησαύρισμα *Tr.*: (dial.) Eur. *Soph.

μινύρισμα *Lyr.*: *Philox.³

χρίσμα *Hist.*: Xen.—*Phil.*: Theophr.

γνώρισμα *Hist.*: *Xen.—*Phil.*: *Arist.

ἔκτισμα *Phil.*: Plat.

ἀκράτισμα *Phil.*: *Arist.

τερέτισμα *Phil.*: *Arist.

λάκτισμα *Tr.*: (dial.) *Aesch.

οἰκτισμα *Tr.*: (dial.) *Eur.

¹ Plat. *Ep.* VIII.

² Plat. *Ep.* III.

³ Al. μινύριγμα.

- ἀκόντισμα *Hist.*: Xen.
 πόντισμα *Tr.*: (dial.) *Eur.
 φρόντισμα *Com.*: (dial.) *Ar.
 ἀπόπτισμα *Phil.*: *Arist.
 καταγλώπτισμα *Com.*: (dial.) *Ar.
 ῥύτισμα *Com.*: *Men.
 λώτισμα *Tr.*: (dial.) *Aesch. *Eur.
 νώτισμα *Tr.*: (dial.) 541.
 ψήφισμα *Ep.*: *Emped.—*Tr.*: (dial.) Aesch.—*Com.*: (lyr.) Ar.; (dial.) Ar. *Cratin. *Plat.—*Hist.*: *Theop. Thuc. *Xen.—*Or.*: Aeschin. And. Dem. Din. Hyp. *Isae. Isocr. Lyc. Lys.—*Phil.*: Arist. Plat.
 σόφισμα *Lyr.*: *Pind.—*Tr.*: (dial.) Aesch. Eur. *Soph.—*Com.*: (dial.) Ar. *Pherecr. *Theop.—*Hist.*: Hdt. Thuc. *Xen.—*Or.*: Dem. *Lys.—*Phil.*: Arist. Plat.
 κούφισμα *Tr.*: (dial.) Eur.—*Com.*: (dial.) *Men.
 τείχισμα *Tr.*: (dial.) *Eur.¹—*Hist.*: Thuc.
 διατείχισμα *Hist.*: *Thuc.
 παρατείχισμα *Hist.*: Thuc.
 ἐπιτείχισμα *Hist.*: *Thuc.² *Xen.—*Or.*: Dem.—*Phil.*: *Arist.
 περιτείχισμα *Hist.*: Thuc. *Xen.—*Or.*: *Dem.
 ἀντιτείχισμα *Hist.*: *Thuc.
 ἀποτείχισμα *Hist.*: Thuc. *Xen.
 ὑποτείχισμα *Hist.*: Thuc.
 προτείχισμα *Hist.*: Thuc.
 σχίσμα *Phil.*: *Arist. *Theophr.
 πρόσχισμα *Com.*: *Ar.—*Phil.*: Arist.
 ἄρμοςμα *Tr.*: (dial.) *Eur.
 ὕσμα *Phil.*: *Hipp.
 θραῦσμα³ *Phil.*: *Arist.
 παράθρανσμα *Com.*: *Ar.
 βύσμα *Com.*: (dial.) Ar. *Diphil.
 ἥδυσμα *Com.*:⁴ (dial.) Alex. Antiph. Ar. Athenio Dion. Diphil. Pherecr. Philem. Posidipp. 485.—*Hist.*: *Xen.—*Phil.*: Arist. Plat.

¹ *HF*. 1096. Al. *τυκίσματι*.

² Better *τείχισμα*.

³ See also *θραῦμα*.

⁴ *ἡδυσμάτων* Tel.

- κέλευσμα¹ *Tr.*: (lyr.) Eur.; (dial.) Eur. *Soph.—*Com.*: (dial.) *Eubul
—*Hist.*: Hdt.
- παρακέλευσμα *Tr.*: (dial.) Eur.
- ψεῦσμα *Phil.*: *Plat.
- βάθυσμα *Phil.*: *Theophr.
- χέλυσμα *Phil.*: *Theophr.
- κλύσμα² *Hist.*: *Hdt.
- ξύσμα *Phil.*: Arist. *Hipp.
- ἄκουσμα *Tr.*: (lyr.) *Soph.—*Com.*: (dial.) *Diphil. Men.—*Hist.*: Xen
—*Or.*: Isocr.—*Phil.*: Arist. Plat.
- παράκουσμα *Phil.*:³ ———.
- πρόσκρουσμα *Or.*: *Dem.⁴—*Phil.*: *Arist.
- πτύσμα *Phil.*: *Hipp.
- κατάχυσμα *Com.*:⁵ (dial.) Ar. *Philon. *Plat. *Theop.—*Or.*: *Dem.
- ψῶσμα *Com.*: *Ariston.
- λαῖπμα *Er.*: *Hes. Hymn. Il. Od.
- θαῦμα⁶ *Er.*: Batr. *Emped. Hes. Hymn. Il. Od.—*Lyr.*: *Bacchyl.
*Melanipp. *Philox. Pind.—*Tr.*: (lyr.) *Aesch. Eur. *Soph.; (dial.)
Aesch. Eur. Soph.—*Com.*: (dial.) Ar. *Henioch.—*Hist.*: Hdt. Thuc.
Xen.—*Or.*: *Aeschin. And. *Hyp.—*Phil.*: Arist. Plat. *Theophr.
- καῦμα *Er.*: Hes. *Pl.—*Lyr.*: *Plat.; Alcae.—*Tr.*: (dial.) Soph.—*Com.*:
(dial.) *Epinic.—*Hist.*: Thuc. Xen.—*Or.*: *Isocr.—*Phil.*: Arist
Hipp. Plat. Theophr.
- ἔγκανμα *Phil.*: *Plat.
- ἔκκανμα *Tr.*: (dial.) *Eur. *Soph.
- ὑπέκκανμα *Com.*: (dial.) *Men.—*Hist.*: Xen.—*Phil.*: Arist.
- κλαῦμα *Tr.*: (lyr.) *Aesch. *Soph.; (dial.) Aesch. *Soph.—*Com.*: (dial.)
Ar.—*Hist.*: *Xen.—*Or.*: And.
- χναῦμα⁷ *Com.*: 1196; (lyr.) *Mnesim.
- διάπανμα *Phil.*: *Plat.
- κατάπανμα *Er.*: *Pl.

¹ Cf. κέλευμα.

² κλυσμάτιον Hipp.

³ Plat. *Er.* VII.

⁴ Al. προσκρούματα.

⁵ καταχυσμάτιον Pherec.

⁶ θανμάζω Archil. Semon. Theogn.; Alex. Anaxan. Eubul. Men. Pherecr.
Philem. Plat. Sosipater. *Com.* 345; Dem. Din. Isae. Isocr. Lyc. Lys.; Hipp.

⁷ χνανμάτιον Philox.

ἄμπανμα *Er.*: *Hes.—*Lyr.*: *Theogn.

θραῦμα¹ *Tr.*: (dial.) *Aesch.

τραῦμα² *Tr.*: (lyr.) Eur.: (dial.) Aesch. Eur.—*Com.*: (lyr.) *Ar.; (dial.)

*Axion. *Men. *Phoen.—*Hist.*: Hdt. Thuc. Xen.—*Or.*: Aeschin.

Dem. Isocr. Lys.—*Phil.*: Arist. Hipp. Plat. *Theophr.

κινάβευμα *Com.*: (dial.) *Ar.

τύμβευμα *Tr.*: (dial.) *Eur. *Soph.

πρέσβευμα *Tr.*: (dial.) Eur.

γεῦμα *Tr.*: (dial.) *Eur.—*Com.*: (dial.) *Ar. *Eph.—*Phil.*: *Arist. Hipp.

μάγευμα *Tr.*: (dial.) *Eur.

δεῦμα *Lyr.*: *Pind.³

κήδευμα *Tr.*: (dial.) Eur. *Soph.—*Phil.*: Plat.

ἐπιτῆδευμα *Tr.*: (dial.) 173.—*Com.*: (dial.) *Men.—*Hist.*: Theop. Thuc.

Xen.—*Or.*: Aeschin. And. *Ant. Dem. Isocr. Lys.—*Phil.*: Arist.

*Hipp. Plat.

παιδευμα *Tr.*: (lyr.) Eur.; (dial.) Eur. *Soph.(?)—*Hist.*: Xen.—*Or.*:

*Dem.—*Phil.*: Arist. Plat.

ἐκπαῖδευμα *Tr.*: (dial.) *Eur.

χόρδευμα *Com.*: (dial.) *Ar.

πλίνθευμα *Tr.*: (dial.) 269.

μύθευμα *Phil.*: *Arist.

μαίευμα *Phil.*: *Plat.

ταμῖευμα *Hist.*: *Xen.

νεανίευμα *Phil.*: *Plat.

κολάκευμα *Hist.*: *Xen.

κοβαλῖκευμα *Com.*: (dial.) *Ar.

χάλκευμα *Tr.*: (dial.) Aesch.

κηρύκευμα *Tr.*: (dial.) *Aesch.

ἐπικηρύκευμα *Tr.*: (dial.) *Eur.

νωγάλευμα *Com.*: (dial.) *Araros.

κέλευμα⁴ *Tr.*: (dial.) Aesch.—*Hist.*: Thuc. *Xen.—*Phil.*: *Plat.

διακέλευμα *Phil.*: *Plat.

παρακέλευμα *Phil.*: Plat.

ἐγκέλευμα *Hist.*: *Xen.

κιβδήλευμα *Phil.*: *Plat.

¹ See also θραῦσμα.

² τραυματίας Pind.

³ Al. δεύτατα.

⁴ See also κέλευσμα.

γαμήλευμα *Tr.*: (lyr.) *Aesch.

χήλευμα *Tr.*: *Soph.

σμίλευμα *Com.*: (dial.) *Ar.

προπόλευμα *Tr.*: (lyr.) *Eur.

βομβύλευμα *Com.*: 960.

σκύλευμα *Tr.*: (dial.) Eur.—*Hist.*: Thuc.

βούλευμα *Lyr.*: Pind.—*Tr.*: (lyr.) Aesch. Soph.; (dial.) Aesch. *Carc.

Eur. Soph. 352. 522.—*Com.*: (dial.) Ar.—*Hist.*: Hdt. Thuc. Xen.—*Or.*: *Aeschin. *And. *Dem. Lys.—*Phil.*: Plat.

ἐπιβούλευμα *Hist.*: Thuc.

συμβούλευμα *Hist.*: Xen.—*Phil.*: *Arist.

προβούλευμα *Com.*: (dial.) *Eupol.—*Or.*: *Aeschin. Dem.

δούλευμα *Tr.*: (dial.) Eur. *Soph.

θαλάμευμα *Tr.*: (lyr.) *Eur.

πόρθμευμα *Tr.*: (lyr.) *Aesch.

νόμευμα *Tr.*: (dial.) *Aesch.

ζώμευμα *Com.*: (dial.) *Ar.

νύμα *Tr.*: (lyr.) *Aesch.—*Hist.*: *Thuc. *Xen.

σύννευμα *Com.*: (dial.) *Antiph.

μαγγάνευμα *Phil.*: *Plat.

ὀρφάνευμα *Tr.*: (dial.) *Eur.

ἄγνευμα *Tr.*: (dial.) Eur.

παρθένευμα *Tr.*: (dial.) Eur.

ἐρμήνευμα *Tr.*: (dial.) Eur.

δίνευμα *Com.*: (lyr.) *Ar.—*Hist.*: *Xen.

ἀλαζόνευμα *Com.*: (dial.) Ar.—*Or.*: *Aeschin.

ἄγεμόνευμα *Tr.*: (lyr.) *Eur.

μνημόνευμα¹ *Tr.*: (dial.) *Mosch.—*Phil.*: *Arist.

φόνευμα *Tr.*: (lyr.) *Eur.

πνεύμα *Ep.*: *Emped.—*Lyr.*: *Plat.; *Cerc.; *Simon. *Telest.—*Tr.*: (lyr.)

Aesch. Eur. *Soph.; (dial.) Aesch. Eur. Soph.—*Com.*: (lyr.) *Ar;

(dial.) Alex. *Antiph. Ar. *Clearch. *Eubul. Men. Philem. *Sosier.

*Sosipat.—*Hist.*: *Hdt. Thuc. Xen.—*Or.*: Dem.—*Phil.*: Arist.

Hipp. Plat. Theophr.

ἄμπνευμα *Lyr.*: *Pind.

κινδύνευμα *Tr.*: (dial.) Eur. Soph.—*Phil.*: Plat.

¹ Ἀπομνημονεύματα Xen. (title).

τόξενμα *Lyr.*: Pind.—*Tr.*: (dial.) *Aesch. Eur. Soph.—*Com.*: (dial.)
*Ar. 194.—*Hist.*: Hdt. Thuc. Xen.—*Phil.*: *Plat. Arist.

θεράπενμα *Hist.*: *Xen.—*Phil.*: *Arist. Plat.

κήπενμα *Com.*: (lyr.) *Ar.

ἡπερόπενμα *Lyr.*: *Critias.

ἴππενμα *Tr.*: (lyr.) *Eur.; (dial.) Eur.

κάρπενμα *Tr.*: (dial.) *Sosith.

θώπενμα *Tr.*: (dial.) *Eur.—*Com.*: (dial.) *Ar.—*Phil.*: *Plat.

σκώπενμα *Tr.*: (dial.) *Aesch.

ρένμα *Tr.*: (lyr.) Aesch. Eur. Soph.; (dial.) Aesch. *Eur. Soph.—*Com.*:
(dial.) *Carc. *Cratin. *Men.—*Hist.*: Hdt. Thuc. Xen.—*Or.*: Demad.
—*Phil.*: Arist. Hipp. Plat.

ἄγρενμα *Er.*: *Hymn.—*Tr.*: (lyr.) *Eur.; (dial.) Aesch. *Eur.—*Hist.*:
*Xen.

διεντέρενμα *Com.*: (dial.) *Ar.

θήρενμα *Tr.*: (dial.) *Eur.—*Phil.*: *Plat.

πονήρενμα *Or.*: Dem.

κόρενμα *Tr.*: (dial.) *Eur.

πόρενμα *Tr.*: (lyr.) *Eur.; (dial.) *Aesch. *Eur.¹

ἐμπόρενμα *Hist.*: Xen.

χόρενμα *Lyr.*: Pratin.—*Tr.*: (lyr.) Eur.; (dial.) *Eur.—*Com.*: (lyr.) *Ar
—*Phil.*: *Plat.

ιάτρενμα *Phil.*: *Arist.

λάτρενμα *Tr.*: (lyr.) Eur.; (dial.) *Soph.

βάκτρενμα *Tr.*: (dial.) *Eur.

ἐμπύρενμα *Phil.*: Arist.

τύρενμα *Tr.*: (dial.) *Eur.—*Com.*: (dial.) 706.

τάφρενμα *Phil.*: *Plat.

συναμώρενμα *Com.*: *Pherecr.

σώρενμα *Com.*: (dial.) *Eubul.—*Hist.*: *Xen.

νόσεινμα *Phil.*: Hipp.

περίσσεινμα *Phil.*: *Arist.

τεράτενμα *Com.*: (dial.) *Ar.

στράτενμα *Tr.*: (lyr.) Aesch.; (dial.) Aesch. Eur. Soph.—*Com.*: (dial.)
Ar. *Hermipp.—*Hist.*: Hdt. *Theop. Thuc. Xen.—*Or.*: Dem. Isocr.
*Lys.—*Phil.*: Plat.

¹ Codd. *τόρενμα*.

ἰκέτευμα *Hist.*: *Thuc.

δραπέτευμα *Com.*: *Diocl.

ὀχέτευμα *Phil.*: *Arist.

γοήτευμα *Phil.*: *Plat.

πολίτευμα *Or.*: Aeschin. Dem.—*Phil.*: Arist. *Plat.

μάντευμα *Ep.*: Hes.—*Lyr.*: Pind.—*Tr.*: (lyr.) *Eur.; (dial.) Aesch
Eur. Soph.—*Com.*: (dial.) *Ar.—*Phil.*: *Arist.

μνήστευμα *Tr.*: (dial.) Eur.

καλλίστευμα *Tr.*: (lyr.) *Eur.; (dial.) *Eur.

πίστευμα *Tr.*: (dial.) Aesch.

φύτευμα *Lyr.*: *Pind.—*Tr.*: (lyr.) *Soph.; (dial.) *Aesch.—*Phil.*: *Plat
Theophr.

νύμφευμα *Tr.*: (dial.) Eur. *Soph.

χεύμα¹ *Ep.*: *Il.—*Lyr.*: Pind.—*Tr.*: (lyr.) Aesch. Eur.; (dial.) *Aesch.
*Soph. *Eur.—*Hist.*: *Hdt.

πρόχευμα *Phil.*: *Arist.

βάκχευμα *Tr.*: (lyr.) *Eur.; (dial.) Eur.

ὄχευμα *Phil.*: *Arist.

λόχευμα *Tr.*: (lyr.) Eur.; (dial.) *Aesch. Eur.

βομολόχευμα *Com.*: (dial.) Ar.

μόσχευμα *Phil.*: *Theophr.

νύχευμα *Tr.*: (lyr.) *Eur.

κόμψευμα *Phil.*: *Arist.

ψυχροκόμψευμα *Com.*: 1199.

θύμα *Tr.*: (lyr.) *Aesch. Eur.; (dial.) *Aesch. Eur. Soph.—*Com.*: (dial.)
*Ar. *Posidipp.—*Hist.*: Thuc. Xen.—*Or.*: *Aeschin. Lyc.—*Phil.*:
Plat.

ἔκθυμα *Phil.*: *Hipp.

πρόθυμα *Tr.*: (lyr.) *Eur.—*Com.*: (dial.) *Ar.

κῦμα *Ep.*: *Batr. Hes. Hymn. Il. Od.—*Lyr.*: *Alcib. *Mimn. *Phryn.
*Theogn. *Tyrnt.; Archil. Semon.; Alcae. Anacr.; *Alcm. Bacchyl.
Pind. Simon.—*Tr.*: (lyr.) Aesch. Eur. Soph.; (dial.) Aesch. Eur.
*Lycophr. *Soph.—*Com.*: (lyr.) Ar.; (dial.) Ar. *Crates *Metag.
Sann. *Sosicr. 471.—*Hist.*: *Hdt. Thuc.—*Or.*: ———.—*Phil.*: Arist.
Plat. Theophr.

κολόκυμα *Com.*: (dial.) *Ar.

κώκυμα *Tr.*: (dial.) Aesch. Soph.

¹ See also χύμα.

- λῦμα *Er.*: Il.—*Lyr.*: ———.—*Tr.*: (lyr.) *Aesch.; (dial.) *Eur. *Soph.*
 ἔλυμα *Er.*: *Hes.
 εἶλυμα *Er.*: *Od.—*Lyr.*: *Anacr.
 πλῦμα *Com.*: *Plat.—*Phil.*: *Arist.
 κῶλυμα *Tr.*: (lyr.) *Eur.—*Hist.*: Thuc. Xen.—*Phil.*: *Plat.
 διακῶλυμα *Phil.*: Plat.
 μῆνυμα *Hist.*: *Thuc.
 κνῦμα *Com.*: (dial.) *Ar.
 κροῦμα *Tr.*: *Eur.—*Com.*: (lyr.) *Ar.; (dial.) *Ar. *Eupol. *Theopomp
 —*Phil.*: *Plat.
 ἐπίκρουμα *Tr.*: (dial.) *Soph.
 πρόσκρουμα *Or.*: *Dem.—*Phil.*: *Arist.
 ῥῦμα *Lyr.*: *Solon.—*Tr.*: (lyr.) Aesch. *Soph.; (dial.) *Aesch. *Eur.—
Hist.: *Xen.
 παράρρυμα *Tr.*: *Soph.—*Hist.*: *Xen.
 ἴδρυμα *Tr.*: (lyr.) *Eur.; (dial.) Aesch. Eur.—*Hist.*: *Hdt.—*Phil.*: Plat.
 ἔρυμα *Er.*: *Hes. *Il.—*Tr.*: (lyr.) *Aesch. *Eur.; (dial.) *Aesch. Eur.
 *Soph.—*Hist.*: Hdt. Thuc. Xen.—*Phil.*: Arist. *Plat.
 δάκρυμα *Tr.*: (lyr.) *Aesch.; (dial.) *Eur.—*Hist.*: *Hdt.
 κάσσυμα *Com.*: (dial.) Ar. *Crates.
 φίτυμα *Tr.*: (dial.) *Aesch.
 ἄρτυμα *Er.*: *Batr.—*Tr.*: (dial.) *Aesch. *Soph.*—*Com.*: (dial.) *Anaxipp.
 562.—*Hist.*: *Theop.
 στῦμα *Com.*: (dial.) *Plat.
 φῦμα *Lyr.*: Archil.—*Hist.*: *Hdt.—*Phil.*: Arist. *Plat.
 χύμα¹ *Phil.*: *Arist.
 ἔχμα *Er.*: *Hymn. Il.
 ὄμιχμα *Tr.*: *Aesch.
 ἀκρίβωμα *Phil.*: *Epicur.
 κολόβωμα *Phil.*: *Arist.
 πύργωμα² *Tr.*: (dial.) Aesch. Eur.
 δῶμα *Er.*: Hes. Hymn. Il. Od. *Parm.—*Lyr.*: Theogn. *Xenoph.;
 Baechl. Pind. *Simon.—*Tr.*: (lyr.) Aesch. Eur. *Soph.*; (dial.) Aesch.
 Eur. *Soph.—*Com.*:³ (lyr.) Ar.; (dial.) Ar. Hermipp.—*Hist.*: *Hdt.
 —*Or.*:³ ———.—*Phil.*: ———.

¹ See also χεύμα.

² Oracle in Hdt. VII. 140.

³ δωμάτιον Eubul.; Lys.

- ἀποσχαλίδωμα *Hist.*: *Xen.
 σανίδωμα *Phil.*: *Theophr.
 ἐπιτελέωμα *Or.*: *Lyc.
 στερέωμα *Phil.*: *Anaxag. *Arist. *Democr. *Theophr.
 ζῶμα *Ep.*: Il. *Od.—*Lyr.*: *Alcae.—*Tr.*: *Aesch.; (dial.) *Soph.—
Com.: (dial.) *Ar. *Men.
 διάζωμα *Hist.*: *Thuc.—*Phil.*: Arist. Theophr.
 περιζωμα *Com.*: (dial.) *Hegesipp.
 ὑπόζωμα *Phil.*: Arist. Plat.
 σύζωμα *Tr.*: (dial.) *Aesch.
 ἐπιτραπέζωμα *Com.*: (dial.) *Plat.
 ῥίζωμα *Ep.*: *Emped.—*Tr.*: (dial.) Aesch. *Theod.—*Phil.*: Theophr.
 πυρβρομολευκερεβινθοξάνθωμα *Lyr.*: *PhiloX.
 διόρθωμα *Phil.*: *Arist.
 ἐπανόρθωμα *Phil.*: Arist. Plat.
 κατόρθωμα *Phil.*: *Arist.
 μίσθωμα *Hist.*: *Hdt.—*Or.*: *Dem. *Isoer.
 δικαίωμα *Hist.*: Thuc.—*Or.*: *Isoer.—*Phil.*: Arist. *Plat.
 κεφαλαίωμα *Hist.*: *Hdt.
 ιδίωμα *Hist.*: *Theop.—*Phil.*: *Arist.
 λείωμα *Phil.*: *Theophr.
 τελείωμα *Phil.*: *Arist.
 μείωμα *Hist.*: *Xen.
 στοιχείωμα *Phil.*: *Epicur.
 πελίωμα *Phil.*: *Arist. *Theophr.
 ζημίωμα *Hist.*: *Xen.—*Phil.*: *Plat.
 ἀξίωμα *Tr.*: (lyr.) *Soph.; (dial.) Eur. *Mosch. *Soph.—*Hist.*: Thuc
 Xen.—*Or.*: Aeschin. Dem. Din. *Isoer.—*Phil.*: Arist. Plat.
 δεξίωμα *Tr.*: (dial.) *Eur. *Soph.
 ἀλλοίωμα *Com.*: (dial.) *Damox.
 ομοίωμα *Phil.*: Arist. Plat.
 ἀφομοίωμα *Phil.*: Plat.
 κηρίωμα *Tr.*: *Soph.
 ἐναντίωμα *Hist.*: *Thuc.—*Or.*: Dem.—*Phil.*: Arist. Plat.
 ὑπεναντίωμα *Phil.*: Arist.
 κῶμα *Ep.*: *Hes. *Il. *Od.—*Lyr.*: Plat.; *Sapph.; *Pind.—*Phil.*: Hipp

ράκωμα *Com.*: (dial.) *Ar.

χαράκωμα *Hist.*: Xen.—*Or.*: *Dem.—*Phil.*: *Arist.

θρίγκωμα *Tr.*: (dial.) *Eur.

ἐξόγκωμα *Tr.*: (dial.) *Eur.

σήκωμα *Tr.*: (dial.) Eur.—*Or.*: *Hyp.—*Phil.*: *Arist.

σφήκωμα *Tr.*: (dial.) *Soph.—*Com.*: (dial.) *Ar.

χάλκωμα *Com.*: (dial.) Ar. *Nicostr.—*Hist.*: *Xen.—*Or.*: Lys.—*Phil.*:
Arist.

ἔλκωμα *Phil.*: *Hipp. *Theophr.

ὄρκωμα *Tr.*: (dial.) Aesch.

εὐόρκωμα *Tr.*: (dial.) *Aesch.

ἄσκωμα *Com.*: (dial.) Ar.

γλαύκωμα *Phil.*: *Arist.

λεύκωμα *Or.*: *Lys.—*Phil.*: *Arist.

ἀνάλωμα *Tr.*: (dial.) *Aesch. Eur.—*Com.*: (dial.) *Diphil. *Plat.;
*Anaxan.—*Hist.*: *Theop. Thuc. *Xen.—*Or.*: Aeschin. *And. Dem.
*Hyp. *Isae. *Isocr. Lys.—*Phil.*: Arist. Plat.

ἄμβλωμα *Or.*: *Ant.

δήλωμα *Phil.*: Plat.

ζήλωμα *Tr.*: (dial.) *Eur.—*Or.*: *Aeschin. *Dem.

φήλωμα *Or.*: *Ant.

χείλωμα *Tr.*: (dial.) *Aesch.

κοίλωμα *Phil.*: Arist. *Theophr.

κύκλωμα *Tr.*: (lyr.) *Eur.; (dial.) *Eur.

δόλωμα *Tr.*: (dial.) *Aesch.

πέπλωμα *Tr.*: (dial.) Aesch. *Eur. *Soph. 42.—*Com.*: (dial.) Ar.

δίπλωμα *Phil.*: *Arist.

ἐπαναδίπλωμα *Phil.*: *Arist.

πύλωμα *Tr.*: (dial.) Aesch. Eur.

δάμωμα *Lyr.*: *Stesich.

ἀνασίμωμα *Hist.*: *Hdt.

στόμωμα *Tr.*: (lyr.) *Aesch.—*Com.*: *Cratin.—*Phil.*: *Arist.

δέσμωμα *Tr.*: (dial.) *Aesch. *Soph.

ζύμωμα *Phil.*: *Plat.

θύμωμα *Tr.*: (dial.) *Aesch.

νώμα *Ep.*: *Emped.

- τράνωμα *Ep.*: *Emped.
 στεφάνωμα *Lyr.*: *Theogn.; Pind.—*Tr.*: (lyr.) *Eur. Soph.—*Com.*: (lyr.) *Ar. *Pherecr.; *Cratin.—*Phil.*: Theophr.
 μηχάνωμα *Phil.*: *Theophr.
 γνῶμα *Lyr.*: *Bacchyl.—*Tr.*: (dial.) Aesch. Eur. Soph.—*Com.*: (dial.) 572.—*Hist.*: *Hdt.—*Phil.*:¹ *Arist.
 κένωμα *Phil.*: *Theophr.
 σκήνωμα *Tr.*: (dial.) Eur.—*Hist.*: Xen.
 κατασκήνωμα *Tr.*: (dial.) *Aesch.
 κοίνωμα *Lyr.*: *Dion.Min.
 τέκνωμα *Tr.*: (dial.) *Aesch.
 πύκνωμα *Tr.*: (dial.) *Aesch.—*Com.*: (dial.) *Timocl.—*Phil.*: *Plat.
 σέμνωμα *Phil.*: *Epicur.
 φάτνωμα *Tr.*: (dial.) *Aesch.
 κρούνωμα *Ep.*: *Emped.
 πῶμα 'draught' *Lyr.*: *Philox.—*Tr.*: (lyr.) Aesch. *Eur. *Soph.; (dial.) Eur.—*Com.*: (dial.) Alex. *Epinic.—*Hist.*: *Hec.—*Phil.*: Plat.
 ἔκπωμα *Tr.*: (dial.) *Achae. *Eur. *Ion. Soph.—*Com.*: (dial.) *Alex. Ar. *Diphil. *Eubul. *Leuc.—*Hist.*: Hdt. *Theop. Thuc. Xen.—*Or.*: Dem. Din.—*Phil.*: *Arist. *Plat.
 πῶμα 'lid' *Ep.*: *Hes. Il. Od.—*Lyr.*: *Archil.; *Bacchyl.—*Com.*: 651.—*Phil.*: Arist.
 τύπωμα *Tr.*: *Eur. *Soph.²
 ἐκτύπωμα *Com.*: (dial.) *Men.—*Phil.*: *Plat.
 ἀποτύπωμα *Phil.*: *Plat.
 ἄρωμα 'corn-land' *Tr.*: *Soph.—*Com.*: (lyr.) *Ar.; (dial.) *Eupol.
 ἄρωμα 'spice' *Hist.*: *Xen.—*Phil.*: Arist.
 βρῶμα *Lyr.*: *Anan.; *Philox.—*Tr.*: ———.—*Com.*: (dial.) Anaxan *Anaxipp. Antiph. *Ar. *Aristophon. *Damox. *Dion. *Dioxipp. *Eubul. *Men. *Nicom. Phoen. *Plat. *Sosipat.—*Hist.*: Thuc. Xen.—*Phil.*: Arist. Hipp. Plat.
 ἐκβρῶμα *Tr.*: (dial.) *Soph.—*Phil.*: *Arist.
 ἴδρωμα *Phil.*: *Arist.
 ἡμέρωμα *Phil.*: Theophr.
 ἄθυπέρωμα *Lyr.*: *Philox.
 πτέρωμα *Tr.*: (dial.) *Aesch.—*Phil.*: Arist. *Plat.

¹ γνωματεύω Plat.² Nauck reads κύτωμα.

πλήρωμα *Tr.*: (lyr.) Eur.; (dial.) Eur. *Soph.—*Com.*: (dial.) *Ar.—*Hist.*: Hdt. Thuc. Xen.—*Or.*: *Aeschin. *Dem. *Lys.—*Phil.*: Arist. *Hipp. Plat.

ἀναπλήρωμα *Phil.*: Arist.

συμπλήρωμα *Phil.*: *Arist.

πήρωμα *Phil.*: Arist.

σφαίρωμα *Phil.*: *Arist.

χείρωμα *Tr.*: (dial.) Aesch. *Soph.

δυσχείρωμα *Tr.*: (lyr.) *Soph.

τάρρωμα *Com.*: *Ar.

ἔκτρωμα¹ *Phil.*: *Arist.

πέτρωμα *Tr.*: (dial.) Eur.

ἐπέντρωμα *Phil.*: Epicur.

στῶμα *Lyr.*: *Theogn.—*Com.*:² (lyr.) Ar.; (dial.) *Alex. *Anaxan. Antiph. *Apollod.G. Ar. *Diphil. *Eph. *Hermipp. *Nicotr. *Philem. *Plat.—*Hist.*: Xen.—*Or.*:² Dem. *Lys.—*Phil.*: Arist. Plat.

κατάστρωμα *Hist.*: *Hdt. Thuc. *Xen.—*Or.*: *Dem.—*Phil.*: *Plat.

περίστρωμα *Com.*: *Simylus.—*Hist.*: *Philist.

ὑπόστρωμα *Hist.*: *Xen.

γαύρωμα *Tr.*: (dial.) *Eur.

σταύρωμα *Hist.*: Thuc. Xen.

ἀργύρωμα *Com.*: (dial.) *Antiph. *Apollod.G. Men. Philem.—*Or.*: *Din. *Lys.

πλεύρωμα *Tr.*: (lyr.) Aesch.

θύρωμα *Hist.*: *Hdt. *Thuc.—*Or.*: Dem. *Lys.—*Phil.*: *Plat. Theophr.

υύρωμα *Lyr.*: *Alcae.—*Com.*: (dial.) *Ar.

ὀχύρωμα *Hist.*: *Xen.

χρῶμα *Tr.*: (dial.) Eur. Chaer. *Soph.—*Com.*: (lyr.) *Ar.; (dial.) Alex. Antiph. Ar. *Nicol. *Timocl. 665.—*Hist.*: *Hdt. Xen.—*Or.*: *Dem.—*Phil.*: Arist. Hipp. Plat. Theophr.

κέγχρωμα *Tr.*: (dial.) *Eur.

σῶμα *Ep.*: Batr. *Hes. Il. Od. *Xenoph.—*Lyr.*: Arist. Critias *Ion. *Philisc. *Speus. *Theogn. Xenoph.; Bacchyl. *Melanipp. Pind. *Simon.—*Tr.*: (lyr.) Aesch. Eur. *Ion. *Phryn. Soph.; (dial.) Aesch. *Agath. Chaer. Eur. *Mosch. Soph. 66. 115. 295. 546.—*Com.*: (lyr.) Ar. *Axionic. Eubul. *Hermipp.; (dial.) Alex. Anaxan. Antiph.

¹ Ionic τρῶμα under τραῦμα.

² στρωματόδεσμον Am. Pherecr. Com. 185; Aeschin. στρωματεύς Apollod.C.

- *Apollod. Ar. *Cephisod. Diphil. *Epier. Eubul. *Eupol. *Hegesipp.
 *Hermipp. Men. Philem. Plat. *Posidipp. Theod. 106. 142. 179. 412.
 440.—*Hist.*: Hdt. *Theop. Thuc. Xen.—*Or.*: Aeschin. And. Ant.
 Dem. Din. Hyp. *Isae. Isocr. Lyc. Lys.—*Phil.*: Arist. Hipp. Plat.
 Theophr.
- παρίσωμα *Com.*: (dial.) *Cratin. II.
- ἀπογείσωμα *Phil.*: *Arist.
- ἐλάσσωμα *Or.*: *Dem.
- λίσσωμα *Phil.*: *Arist.
- περίσσωμα *Phil.*: *Arist.
- χρύσωμα *Tr.*: (dial.) Eur.—*Or.*: *Lys.
- ἀέτωμα *Or.*: *Lys.
- φέτωμα *Tr.*: (dial.) *Pyth.¹
- χαίτωμα *Tr.*: (dial.) *Aesch.
- μελίτωμα *Ep.*: *Batr.
- πῶμα *Tr.*: (lyr.) Aesch. *Eur.; (dial.) *Aesch. Eur. *Soph.—*Or.*: *Lys.
 —*Phil.*: Plat.
- διάπτωμα *Com.*: (dial.) *Philem.
- περίπτωμα *Phil.*: *Plat.
- σύμπτωμα *Com.*: (dial.) Men.—*Hist.*: Thuc.—*Or.*: *Dem.—*Phil.*:
 Arist.
- κύρωμα *Phil.*: *Hipp.
- πίστωμα *Ep.*: *Emped.—*Tr.*: (dial.) Aesch.—*Com.*: (dial.) *Clearch.—
Phil.: *Arist.
- μεσεγγύωμα *Or.*: *Isocr.²
- θώμα *Lyr.*: *Semon.—*Hist.*: Hdt.
- μόρφωμα *Tr.*: (dial.) Aesch. Eur.—*Phil.*: *Epicur.
- σκύφωμα *Tr.*: (lyr.) *Aesch.
- χῶμα *Lyr.*: Simon.—*Tr.*: (lyr.) Aesch. Eur.; (dial.) Eur. *Soph.—*Hist.*:
 Hdt. Thuc. *Xen.—*Or.*: Dem.—*Phil.*: *Arist. Plat.
- πρόσχωμα *Tr.*: (dial.) *Aesch.
- τρίχωμα *Tr.*: (dial.) *Aesch.—*Com.*: (dial.) *Ephipp.—*Hist.*: Ephipp.
 *Hdt. Xen.—*Phil.*: Arist.

Of the 1060 forms here enumerated there occur 87 in epic, 49 in elegiac, 29 in iambic, 29 in melic, 78 in choral poetry, 179 in lyric parts of tragedy, 395 in tragic dialogue, 50 in lyric parts

¹ See Nauck, p. 810.

² Al. μεσεγγύημα.

of comedy, 255 in comic dialogue, 272 in history, 190 in the orators, 495 in philosophy (including the earlier works of the Hippocratean corpus). Further consideration of these variations is postponed until the usage of similar groups of words can be compared.

The forms occurring only in the inscriptions, some of which have been considered above, are *ἔδραμα* Epid. (Coll. 3339), *ἐπάνθεμα* Arg. (Am. Jnl. Arch. IX, p. 357), *ἀντίθεμα* Troez. (Bull. Corr. Hellen., 1893, p. 117), *ὑπέχθεμα* And., *ἀντίθημα* Att. (CIA. I, 321), *ἐνθημα* Rhod. (Inscr. Gr. Ins. 937), *ἡλημα* And.,¹ *ἀμπώλημα* Tab. Heracl., *ἐξαίρημα* Cos (Paton-Hicks 36), *παῖμα* Cret. (Comparetti 152, II), *ἐγκόνημα* Aen. (Collitz 1436), *δάρμα* Delph. (Bull. Corr. Hellen. 1895 D), *ἄνερμα* Att. (CIA. IV, 767b), *ἀλίσμα* Agrig. (IG. Sic. et It. 952), *περιχύτρισμα* Att. (CIA. II, 1055), *γράφσμα*² Arg. (Rev. Arch. 1891, XVIII, p. 51), *ποθόδωμα* Boeot. (Collitz 488), *ἀπόρθωμα* Corey. (Collitz 3195), *ἐπιζᾶμίωμα* Tab. Heracl., *ἄλωμα* Boeot. (Collitz 488), *χύλωμα* Att. (CIA. II add. 834b).

STEMS IN -μο-.

Words of this class may be considered in two groups according to their use as substantives and adjectives. This variation in use and the varying accentuation which is found in each group have been noted (pp. 117 ff.) as Indo-European.

The substantives are with few exceptions³ masculine. *γάγγαμον*, *ἄργεμον*,⁴ *ἄνθεμον*, *μέσατμον* Suid., *ἐρετμόν*⁵ are only neuter; *πέραγμος*,⁶ *σταθμός*, *δεσμός*, *σύνδεσμος* have neuter plurals. The compounds *ζυγόσταθμον* Plut., *ναύσταθμον*, *βούσταθμον*, *κρήδεσμον*

¹ Perhaps *πλῆμα* should be read.

² See Miss Searles' article in this volume, p. 26, and Danielsson's discussion of the word in *Eranos* I, pp. 30 ff.

³ Here, and throughout the discussion which immediately follows, no account is taken of botanical terms, which will be considered separately.

⁴ Pollux, II, 65, has *ἄργεμος*.

⁵ Regarding the form *ἐρετμός*, sometimes cited, see Gaisford's note, *Etym. Mag.*, s. v. *ἐρετμόν*.

⁶ Herodotus.

Hesych., ἐπίδεσμον Hipp., ζυγόδεσμον, ζευγλόδεσμον Hesych., ἱππόδεσμον, στρωματόδεσμον are neuter. A plural χηραμά occurs in Nicander from χηραμός, which is itself sometimes masculine and sometimes feminine. φωριαμός, of undetermined gender in Homer, is feminine in Apollonius of Rhodes.

The accent is prevailing on the final; words in -αγμός, -ιγμός, -ασμός, ισμός, the most productive types within the group, are without exception oxytone. Two well-defined classes, however, with recessive accentuation may be recognized. ὄγμος (ὄχμος in Cyrill.; cf. Skt. *ājmas*¹), οἶμος (cf. Skt. *ēmas*), ὄρκμον· φράγμα Hesych. (: ἔρκος), ὄλμος, ψόμμος· ἀκαθαρσία. καπνός Hesych. (: ψέφος), ὄρμος (: ἔρμα), μόρμοι· φόβοι κενοί Hesych. (cf. Lat. *formīdō*), τόρμος (: τείρω), κόσμος (: Lat. *cōnseō*), πότμος, ὄχμος Lycophr. (: ἔχω) show a deflected radical vowel. In θάλαμος, κέραμος, πόλεμος, ἄρεμος the root appears in dissyllabic form: with these may be mentioned other forms with short penult, all presumably secondary derivatives, πέργαμος, πλόκαμος, ὕλαμος Steph. Byz. κύχραμος, ἄρταμος, ὄρχαμος, ἄργεμον, ἄνθεμον, δάλεμον· κηδεμόνα Hesych., ἰάλεμος, κοάλεμος. We find, however, oxytones of similar formation: with the first class compare πορθμός, κυδοιμός, λοιμός, ἀλοιμός, ἀμοιμός Theognost., στολμός, κορμός, φορμός, πλοχμός, βροχμός· βρέγμα Hesych., with the second ποταμός and φωριαμός, χωριαμός· κίστη Hesych., χηραμός (χηλαμός Eust.).³ The other barytones are γάγγαμον (: γέντο, reduplicated), ὕγγεμος· συλλαβή Σαλαμίνοι Hesych. (: γέντο), δῆμος, μῖμος, τίμος, μέσακμον· κανὼν τοῦ ἱστοῦ Hesych., ἄμμος, μάμμος· οἰκέτης Hesych., ψάμμος, κέμμορ· μέγακῆτος Hesych., μύρμος Lycophr., μέσατμον Suid., κῶμος, μῶμος, βρῶμος Arat., χῶμος· χῶμα, σωρός Hesych.

We have seen (p. 119) that in vocalism as well as in accentuation Indo-European nouns in -mo- varied. In Greek the several types appear. The normal grade is found in δεγμόν· ὁδόν Hesych.,

¹ For this word substitute *gharmás* 'heat' on p. 119, where it is wrongly accented.

² Lydian = *καρπός*.

³ And οὐλαμός (**φολναμός*), which contain the nasal infix of the present εἶλω (**φῆλνω*).

κροκυλεγμός· τὸ . . . τὰς κροκύδας ἀπολέγειν Hesych., †ἐλεγμός¹ LXX, †ἀπελεγμός NT., φλεγμός, κρεγμός Epicharm., δηγμός, ὀδηγμός (definition of ὀδαξησμός) Hesych., πληγμός Alex. Trall., καταπληγμός LXX, ῥηγμός Gramm., ἐρειγμός Galen, δεργῶν (s. v. δεργμάτων) Hesych., †ἐνεργμός, εἶργμός (εἶργμος Plut.), διαζευγμός Polyb., ἐρευγμός, ὕγγεμος· συλλαβή. Σαλαμίνοι Hesych., δημός, δῆμος, †κημός, †κνημός, †ῆθμός, †κνηθμός Nic., κευθμός, †σελμῶν· σανιδῶν Hesych., σκεμμός Suid., ἀγερμός, συναγερμός Porphyrr., ἐπαγερμός Clem. Al., †ξεσμός Euseb., †σεισμός, †διασεισμός Eust., †ἀνασεισμός Dion. H., κατασεισμός Aet., †συσσεισμός LXX, ἀετμόν· πνεῦμα Hesych., βρεχμός, †ληχμός, and, from dissyllabic roots, κέραμος, ἄνεμος: the deflected in ὄγμος, φλογμός, ἀμοργμός Meleager, †διωγμός, ἐπιδιωγμός Strab., κλωγμός, κρωγμός Anth., οἶμος, κυδοιμός, λοιμός, ἀλοιμός, ἀμοιμός Theognost., ὄρκμον· φράγμα Hesych., κορμός, †μόρμοι· φόβοι κενοί Hesych., τόρμος, φορμός, †κόσμος, †κρουσμός Procl., †παρακρουσμός Moschio, †συγκρουσμός Plut., †προκρουσμός Mus., προσκρουσμός Stob., πότμος, ὄχμος Lycophr. (: ἔχω), βωμός, ζωμός, †κῶμος, βλωμός Call.,² μῶμος, ψωμός: the weak in the reduplicated γάγγαμον, in θάλαμος where the radical element is dissyllabic,³ and in †αγμός, ἀδαγμός, μαγμός Hesych., †αραγμός, προσαραγμός Theod. Met., †δραγμός, θραγμός Sext. Emp., †φραγμός, †περιφραγμός Or. Sib., †ἐμφραγμός LXX, †κατασταγμός EM., ἐπισταγμός Diose., †πνιγμός, †ἀποπνιγμός Medic., †ἀνοιγμός Byz., †κριγμός Zonar., †τριγμός, †σφιγμός Apoll. Pol., †λυγμός, †ἀμνυγμός, †νυγμός Diod., †βρυγμός, ἐρνυγμός, φρνυγμός Hesych., †σφυγμός, †ψνυγμός Manetho, †ἀρδμός, θεμός· διαθεσις Hesych.,⁴ †γναθμός, †σταθμός, †ζυγόςταθμος Plut., †ναύσταθμος (-ον), βούσταθμος (-ον), λιμός, βούλιμος, †μίμος, †ἀρχίμιμος Plut., τίμος, †φιμός, †λικμός LXX, †ἐξαλμός Antyll., ἀφαλμός Antyll., βάλμός· στήθος Hesych., σκαλμός, †παλμός, †ἀποπαλμός, †ψαλμός, σκυλμός Anth., ὑπογραμμός LXX, προγραμμός Schol. Ar.,

¹ The † used in this paragraph indicates that no other grade of the root is found in Greek. Cf. for similar forms in -μα pp. 135-6.

² ὀκτάβλωμος Hesiod.

³ Brugmann, Grundriss I², 754, explains ὀφθαλμός as ὀπσ-θαλμός-s, 'the apple of the eye.'

⁴ And θαιμός· οἰκία, σπόρος, φυτεία.

ψάμμος,¹ †θλιμμός LXX. ἀποθλιμμός Aquila. †νιμμός Moschopol., †ρίμμος Nicet., †τριμμός, †συντριμμός LXX, †κομμός, †άρμός, σαρμός · σωρός γῆς . . . Hesych.,² πταρμός, ἀγυρμός Babr., συναγυρμός, †όδυρμός, †ἀποδυρμός Gloss., †συρμός, †διασυρμός Diod., †ἐπισυρμός Polyb., περισυρμός Theophr., †πτυρμός Eust., †φυρμός Diod., †ἀναφυρμός Cyrill., †πρισμοῖς · ταῖς βιαίοις κατοχαῖς Hesych., †πτισμός, †θραυσμός LXX, ἀτμός, †θυμός, ῥυμός, †κρυμός, χυμός, †αὐχμός, †μυχμός, †ἀμυχμός Theocr., †ψυχμός Manetho. βρώμος Arat.

The tendency to adopt in these forms, as in those in -μα (see pp. 135 ff.), the vocalism prevailing in the related verbs is readily seen. Characteristics of distinct tense systems appear rarely: the ι of the present in εἶρμός (cf. ἔρμα), the nasal of the present εἶλω (*φέλω) in οὐλαμός (*φολναμός), the augment of the aorist εἶλον in ὑφειλμός Boisson. Anecd. (cf. παραιρήμα), the reduplication of the perfect in κεκραγμός.³

There is little here analogous to the free development of the type -ημα, with which several forms in -ήμων may be compared. Only δαιημός · διαίρεσις. μερισμός Hesych., and βλαστημός (cf. βλάστημα, βλαστήμων) are so formed.⁴ Forms in -ησμός, however, occur and will be treated below. σκυλευμός Eust. (from the denominative σκυλεύω) is the only example comparable with the large class of nouns in -ευμα. No derivative from a secondary verb in ὄω can be cited. Yet similar forms in -ησις, -ευσις, -ωσις abound.

In the discussion of the ablaut relations the instances in which a labial mute is followed by -μος, -μμ- resulting, have been cited. Wackernagel's theory, that after a long vowel the -μμ- was simplified, and that αἶμός is to be associated with Lat. *saepes*, λιμός

¹ Related to ψῆφος. The forms ἄμμος, ψάμβος are presumably due to contamination of ψάμμος and ἄμβος (Eng. *sand*). So Brugmann, *Grundriss* I², 747, note 2.

² σαρμεύω 'dig sand,' Tabl. Heracl.

³ So κέκραγμα, κεκράκτης. The present κράζω is rare, and κέκραγα has the force of a present.

⁴ For metrical reasons Koechly conjectured σταλαημούς for σταλαγμούς in Arat. 966.

with *λιπαρίς*, *λοιμός* with *λείβω*, *άλτοιμός* with *αλείφω*, *άμοιμός* Theognost. with *άμείβω*, *μῶμος* with *μέμφομαι*, has been referred to above (p. 157, note).

From the combination of a guttural with *-μ-* results *-γμ-*: thus *άγμός* (: *άγνυμι*), *κρεγμός* (: *κρέκω*), *ψυγμός* (: *ψύχω*). Yet *-κμ-* appears in *λικμός*, *ὄρκμος*, *-χμ-* in *λαχμών*· *ίππειών λακτισμών* Hesych., *βρεχμός*, *ληχμός* Antimach. (: *λήγω*), *μιμιχμός*· *τοῦ ἵππου φωνή* Hesych., *ὄχμος* Lycophr. (: *ἔχω*),¹ *έοχμόν* Hesych., *συτεοχμός*, *πλοχμός* (: *πλέκω*), *βροχμός*· *τὸ βρέγμα* Hesych., *αὔχμός*, *δανυχμόν*· *εὐκαστον ξύλον δάφνης*² Hesych., *ιυχμῶ*· *ιαχῆ*, *φωνή* Hesych. (cf. *ιγῆ*· *κραυγή*, *φωνή*, *βοή*), *μυχμός* (: *μύζω*; cf. Skt. *√muj*), *άμυχμός* Theocr. (: *άμύσσω*, *άμυχή*), *βρυχμοί*· *ψόφοι* Hesych. (: *βρύκω*, *βρύχω*), *ψυχμός* (*ψυγμός*) Manetho, *ιωχμός* (: *ιώκῃ*), *ῥωχμός* 'cleft' (: *ῥώξ*), *ῥωχμός* 'wheezing,' Aretae. (: *ῥώχω*), *ψωχμός* Athanas. (: *ψώχω*). Walde, KZ. XXXIV, 478, suggests that the suffix of *ιωχμός* is *-σμο-*, *κσμ* becoming *χμ*. This Brugmann, Grundriss I, 651, note, refuses to accept, while admitting an original *κσν* for *χν* in *άράχνη*, *άχνη*, *λύχνος*; it is, he says, "nicht erweislich."

Verbs in *-άζω* and *-άσσω*, in which a root ending in a guttural is extended by the suffix *-ιζ-*, have associated with them nouns in *-γμός* (cf. the similar nouns in *-γμα* and the perfects passive in *-γμαι*): *μαγμόν*· *τὸ καθάρσιον* Hesych., *άραγμός*, *προσαραγμός* Theod. Met., *δραγμός*, *θραγμός* Sext. Emp., *φραγμός*, *περιφραγμός* Or. Sib., *έμφραγμός* LXX, *κατασταγμός* EM., *έπισταγμός* Diosc. Denominative verbs in *-άσσω* based on stems containing gutturals underlie *άλλαγμός* Manetho, *συναλλαγμός* Theod. Stud., *ταραγμός*, *χαραγμός*, *παταγμός* Rhet.³ The verbs in the following instances are denominative, but not based on guttural stems: *αἰαγμός* Eust., *άλαλαγμός*, *δισταγμός* Plut., with which *τριαγμός*, *φριμαγμός* Lycophr. should probably be placed. The formation of the verb is uncertain in the case of *παλαγμός*, *σταλαγμός*, *στεναγμός*, *άκιναγμός* EM., *τιναγμός* Greg. Naz., *άνατιναγμός* LXX, *έκτιναγμός*

¹ And *δχμος* = *δγμος* occurs in Cyrill.

² Cf. *δάνχνα* Thessal. (Collitz 372) and see Meyer, Gr. Gram.², 192, note.

³ A similar origin is perhaps to be assumed for *ύλαγμός*. Cf. *ύλαγμα* above.

Philo, ἐντιναγμός LXX. λαπαγμών· ἐκκενώσεων Hesych., ἀρπαγμός Plut., σπαραγμός, νυσταγμός, φρυαγμός Dion. H.

κριγμός Zonar., τριγμός, σιγμός, στιγμός are connected with primary verbs in -ίζω. ἐλιγμός,¹ ἀνθελιγμός Plut., περιελιγμός Agathias, ἐξελιγμός Arr., ἱμαντελιγμός Poll., φοινιγμός Galen, σαλπιγμός Poll., στηριγμός, ἀντιστηριγμός Dion. H., συριγμός belong to verbs formed from nouns with stems containing gutturals. No guttural appears in the nominal base of the verbs with which στυφελιγμός, θρυλιγμός Dion. H., τυλιγμός Schol. Aesch., αἰνιγμός are connected.² παίζω is from παῖς, but παίζω, ἔπαιξα are usual in the period for which we can cite παιγμός Schol. Il., καταπαιγμός Apollon. Lex., ἐμπαιγμός NT., συμπαιγμός Peyron Pap. Gr. For σισιλιγμός Schol. Od. no verb can be cited.

Similarly in the case of verbs in -ύζω, -ύσσω, and nouns in -υγμός. The guttural is radical in λυγμός, ῥυγμός, ἀμυγμός, νυγμός, ἀνανυγμός (definition of (ὄλο)λυγμός) Hesych., σφυγμός. It is suffixal in ἰνυγμός, βδελυγμός (definition of νανσίασις) Hesych., ὄλολυγμός, κηρυγμός Schol. Il., ἐκκηρυγμός Schol. Il., βορβορυγμός Hipp., ὠρυγμός Ael. should perhaps be mentioned here.⁴

In κλωγμός, κρωγμός Anth., again, the guttural belongs to the root, in ὤγμός· φωνή μετὰ τοῦ ἐκβο[ηθ]ῆσαι Hesych., καρδιωγμός, οἰμωγμός, ὄνειρωγμός, ἐξονειρωγμός, ἀμβλυωγμός Hipp. to the formative element of the denominative verb.

Before the suffix -μο- a dental remains unchanged in ἀρδμός, ἐφαρδμόν· ἀρδεντὸν πεδίον Hesych., and ἐρετμόν, ποτμός. We have seen above (p. 123) that the τ of ἀτμός, ἀετμόν· πνεῦμα Hesych. may belong to the suffix.⁵ The forms in -θμός are much more numerous. In the case of γναθμός (cf. γνάθος), σταθμός (cf.

¹ εἰλιγμός Orph. H.

² Cf. the related forms in -μα, p. 150.

³ Cf. κορκορυγμός Ps.-Luc. and the verb διακορκορυγέω.

⁴ For this group also compare the similar forms in -μα, pp. 150-51.

⁵ Brugmann, Grds. II, 162, writes also ἐρε-τμός-s (cf. ἐρέ-της), but why not ἐρετ-μός in view of ἐρέσσω (ἐρέτ-ω)? I make no suggestion regarding the τ of μέτατμον Suid. (μέσακμον Hesych., μέσακλον LXX) or of κυτμός Luc.

σταθερός, ἀσταθής Anth.). ζυγόσταθμος Plut., ναύσταθμον, ναύσταθμος, βούσταθμον, βούσταθμος, ἡθμός (cf. ἡθέω, ἡθω),¹ κινήθμός Nic. (: κινήθω), κευθμός (: κεύθω) the θ may safely be considered radical. In the same group I would place ῥυθμός, which I believe not to be immediately connected with ῥέω.² Brugmann, Grundriss II, 200, assumes extension of the root by θ for βαθμός and βάθρον (ἀναβαθμός and ἀνάβαθρον CIG. 2924, ἐπαναβαθμός, καταβαθμός Polyb., ὑποβαθμός Suid. and ὑπόβαθρον), κηληθμός and κήληθρον Bekker Anecd., κινήθμός and κινήθρον Poll., ἄρθμός and ἄρθρον, with which should be placed ἐλκηθμός and ἔλκηθρον.³ These parallels seem to me to have no significance. We must assume for the nouns of instrument the suffix -θρο-;⁴ whether the suffix in the nouns of action is -μό- or -θμό- has to be determined without regard to these. θ must belong to the suffix of ἐλκηθμός, κηληθμός, κινήθμός, and there is no evidence of its being radical in βαθμός, ἄρθμός. The formation of τεθμός (θεθμός) is uncertain. Altogether there is a considerable number of words containing the longer suffix: ἐκνεαθμός Simplific. (cf. ἐκνεάζω, νεάζω), ναθμούς· τὰς χοιράδας Hesych. (: νάω?), δαθηθμόν· ἐμπρησμόν⁵ Hesych. (: δάηται), πηδηθμός Hipp. (: πηδάω), εἰδηθμός· συστροφή, φυγή Hesych. (: ?), ἄρδηθμός Nic. (cf. ἄρδω, ἄρδεύω), ἐκμυζηθμός Galen (: ἐκμυζάω), κινυζηθμός (: κινυζάομαι), ὄγκηθμός Luc. (: ὄγκάομαι), μηκηθμός Orph. (: μηκάομαι), λυκηθμός Suid. (: λύκος),⁶ μυκηθμός (: μυκάομαι), ἡληθμῶ· κηληθμῶ⁷ Hesych., ἰνηθμός Hipp. (: ἰνέω, ἰνάω), σκιρτηθμός Orph. (: σκιρτάω), σκαριφηθμός Numen. (: σκαριφάομαι), βληχηθμός Ael. (: βληχάομαι), ὀρχήθμός (: ὀρχέομαι), βρυχηθμός (: βρυχάομαι), μνηθμός (: μνηίω), ἀριθμός (cf. νήριτος, OE. rīm), καρθμοί· κινήσεις Hesych. (cf. foll.),

¹ Is ἡθμούς· καμίνους Hesych. for *αἰθμούς (: αἶθω)?

² Its earlier occurrences are best explained by assuming the fundamental meaning 'growth, form' (1/rudh).

³ Cf. also δαιθμός Sicil. (IG. Sic. et It. 352) and δαιτρών.

⁴ The adjective σκεθρός on the other hand contains the suffix -ρό- and is to be associated with ἔσχεθον.

⁵ Or δανθμόν (: δεδανμένος)?

⁶ Formed on the analogy of μυκηθμός.

⁷ See Lobeck, Elementa I, 107.

σκαρθμός Apoll. Rh., πορθμός (cf. πείρω, πόρος),¹ ιαυθμός Lycophr.,² ἐπιαυθμός EM., μηλιαυθμός Lycophr., καυθμός (: καίω), κλαυθμός, ἀνακλαυθμός Dion. H. (: κλαίω), γευθμός Nic. (: γέω), ἐλκυθμός Tryphiod. (: ἐλκύω), εἰλυθμός Nic. (: εἰλύνω), ὠρυθμός Theocr. (: ὠρύομαι). It is customary to refer ἰσθμός to εἶμι, but a suffix -σθμο- must not be assumed. In the Iliad occurs μακρὰ βιβιάσθων as well as μακρὰ βιβιάς, and ἰσθμός may fairly be referred to a similarly extended *ἴσθω.

It follows from the preservation of the dental mute before *μ* in the above forms that *σ* belongs to the suffix in the following nouns: ἄσμος (: ἄζω³), δασμός, ἀναδασμός, ἀποδασμός (: δατέομαι), διαπλασμός Eus., ἀναπλασμός Plut., παραπλασμός Sext. Emp., μεταπλασμός Euel., ἐκπαφλασμός, καχλασμός Manass., βρασμός, ἀναβρασμός Medic., ἐκβρασμός Hesych., ἀποβρασμός Sext. Emp., σχασμός Theophrast., κατασχασμός (Galen, πιεσμός Hipp., ἀναπιεσμός Hero, παραπιεσμός Oribas., ἐπιπιεσμός Galen, ἐκπιεσμός, συμπιεσμός, ὑποπιεσμός Greg. Naz. (: πιέζω), κνησμός (: κνήθω), ἐκπρησμός Schol. Ar., ἐμπρησμός Plut. (: πρήθω), ἄσμος (ἄδω), ἐπερεισμός (: ἐρείδω), ἐγκαθισμός Dion. H. (: καθίζω), ἀνακυλισμός Diod., προκυλισμός Dion. H. (: κυλίνδω), κνισμός, κατακνισμός Schol. Ar. (: κνίζω), τρισμός (: τρίζω⁴), σχισμός, διασχισμός Schol. Aesch., περισχισμός Plut. (: σχίζω), καταψευσμός LXX (ψεύδω), σκυσμός Tzetz. (: σκύζομαι; cf. σκυδμαίνω), κλυσμός Diod., διακλυσμός Diose., κατακλυσμός, συγκλυσμός, ἐπικλυσμός Poll., περικλυσμός Gloss., ὑποκλυσμός Plut. (: κλύζω), γρυσμός Agathocl. (: γρύζω), ὠσμός Diod., διωσμός Aretae., προωσμός Math., ἀπωσμός LXX (: ὠθέω).

The verbal stems to which many substantives in -σμός are related end in *σ*:⁵ σελασμός Manetho, σπασμός, διασπασμός Plut.,

¹ πορθμός might be based on an extended *περθ*, but it does not reflect the special signification of *πέρθημαι*.

² *ιαθμός*: *κοίτη*. ὕπνος . . . οἱ δὲ *ιαυθμός* Hesych.

³ *√med* Prellwitz.

⁴ The perfect is *τέτριγα*. For the varying base required by *τριγμός* and *τρисμός* cf. Lat. *strix* and *strideo*.

⁵ On *ελασμός* Dioc., *κρεμασμός* Hipp., *ἀνακρεμασμός* Bekker Anecd., see Solmsen, KZ. XXIX, 111.

παρασπασμός Plut., κατασπασμός Plut., ἐπισπασμός Hipp., περισπασμός Polyb., ἀντιπερισπασμός Diod., ἐκπερισπασμός Polyb., ἀντισπασμός, ἀποσπασμός Dion. H., ὑποσπασμός Aquila, συγκερασμός Gloss., καταγρηρασμός Hippiatr., ἀκεσμός (= ὑγεία) Hesych., τελεσμός Gloss., ξεσμός, παλαισμός Greg. Naz., σεισμός, διασεισμός Schol. Ar., ἀνασεισμός Dion. H., κατασεισμός Aetius, συσσεισμός LXX, πρισμός Hesych., πτισμός, κοσμός, θρανσμός LXX, κρουσμός Procl., παρακρουσμός Moschio, συγκρουσμός Plut., προκρουσμός Mus., προσκρουσμός Stob., ζωσμός Or. Sib.

The -σμ- of the following nouns related to verbal stems ending in vowels may be explained by the -σμ- of the perfect middle and passive and the -σθ- of the aorist passive of the verbs: σκεδασμός Philo, διασκεδασμός Aquila, χαλασμός Diose., ἀναχαλασμός Plut., συνθλασμός (s. v. γομφιασμός) Hesych., ἰλασμός Plut., ἐξίλασμός LXX, ἀνακλασμός Paul. Alg., ἀντανάκλασμός Apollon. Dysc., συγκλασμός LXX, φλασμός· τῦφος Hesych., ἀναφλασμός, δρασμός, σχασμός Theophrast., κατασχασμός Galen, ἀλεσμός Joseph., ἀλησμός Ignat., χρησμός, ἐγκλεισμός Eust., συγκλεισμός LXX, ἀποκλεισμός Arr., ἀνακλυσμός Dion. H., λυσμός, κελυσμός, διακελυσμός, παρακελυσμός, κατακελυσμός Poll., ἐγκελυσμός Arr., ἐλκυσμός, καθελκυσμός Moschio, διελκυσμός Dion. H., περιελκυσμός Plotin., ἐξελκυσμός Medic., παρελκυσμός Eust., ὑφελκυσμός Gloss., τανυσμός Theod. Prodr., ἐντανυσμός Schol. Od., ξυσμός Hipp., πτυσμός Hipp., ἀνασπασμός Aquila, συγχωσμός Phot.

With verbs in -αίνω, -ύνω are associated nouns in -σμός (cf. perfects in -σμαι). Very few are related to primary verbs¹ of this type, and only μαρασμός Galen, πλυσμός· πλυτήρ Hesych. need be considered here. Many, on the other hand, belong to denominative verbs: κραδασμός, ἀφνυγισμός Iambl., πιασμός Ael., γλυκισμός LXX, μελασμός Hipp., ἰσχυασμός Hipp., πεπασμός Hipp., λιπασμός Diose., ῥυπασμός Eust., καθνγρασμός Aetius, ἀννγρασμός Archigen., περασμός LXX, συμπερασμός Artemid., ξηρασμός Erotian, πικρασμός Aquila, παραπικρασμός LXX, αὔασμός Hipp., πρᾶϋσμός Soran., βραδυσμός Theod. Prodr., ἡδυσμός LXX, πληθυσμός Phot., ἐυθυσμός Philo, ἀπευθυσμός Oribas., κατευθυσμός Clem.

¹ Here may be mentioned κλισμός, ἀνακλισμός Hipp.

Al., *μηκυσμός* Eust., *ἀπαλυσμός* Hipp., *μολυσμός* Plut., *ἀποξυσμός* Med., *παροξυσμός*, *σκληρυσμός* Hipp., *μακρυσμός*, *ἀνευρυσμός* Antyll., *δασυσμός* Diosc., *πλατυσμός*, *κρατυσμός* Hipp., *λεπτυσμός* Hipp., *ἀπολεπτυσμός* Antyll., *παχυσμός* Hipp., *τραχυσμός*, and perhaps *μιασμός* Plut. Here, in view of *γίγγραντός* Ath., we should probably place *γίγγρασμός*· *ῆχος* Hesych.

Many nouns in *-ασμός* are connected with denominative verbs in *-άζω*. *σεβασμός* Dion. H., *σκεπασμός* EM. belong to verbs based on *σ*-stems. Dental stems underlie *ψεκάσμός* Theod. Prodr., *κηκάσμός* Lycophr., and might perhaps be assumed for a few of the following, where, however, *-αζο-* rather than *-ιζο-* seems to be the verbal suffix: *σαβασμός* Harpocr., *στοιβασμός* Nicet., *προφοιβασμός* Byz., *ἄκριβασμός* LXX, *ρέμβασμός* LXX, *σκιμβασμός*· *φιλήματος εἶδος* Hesych., *τυρβασμός* Byz., *πηγασμός* Eecl., *ὄργασμός* Schol. Hipp., *ἀγασμός* Plut., *διαναγασμός* Plut., *περιαναγασμός* Damasc., *συναναγασμός* Plut., *ἀπαναγασμός* Plut., *καταναγασμός* Plut., *κραναγασμός*, *κλυδασμός* Strab., *κατασπονδασμός* Aquila., *δελεασμός*, *κολεασμός*· *τὸ περαίνεσθαι* Hesych., *ἐνεασμός*· *ἐμπαιγμός* Hesych., *λιθασμός* Schol. Aesch., *βιασμός*, *προσβιασμός* Oribas., *άγιασμός* LXX, *αὐτοαγιασμός* Athanas., *πλαγιασμός*, *σφαγιασμός*, *ὄργιασμός* Strab., *αὐθαδιασμός* Jo. Chr., *σταδιασμός* Strab., *σχεδιασμός*, *αὐτοσχεδιασμός* Alcidas., *ἰδιασμός* Iambl., *ἐξιδιασμός* Strab., *ἐξοδιασμός* Polyb., *εὐοδιασμός* Paul. Aeg., *ἄπενδιασμός* Iambl., *σπονδειασμός* Plut., *θειασμός*, *ἐπιθειασμός*, *ἐκθειασμός* Schol. Ar., *πλατειασμός* Quintilian, *σκιασμός* Schol. Arat., *κατασκιασμός* Eecl., *ἐπισκιασμός*· *κάλυμμα* Hesych., *περισκιασμός* Plut., *ἀποσκιασμός* Plut., *συσκιασμός* Aquila, *μλιασμός* Strab., *βουκολιασμός* Ath., *σχετλιασμός*, *ἀνακογχυλιασμός* Ath., *σεληνιασμός* Diosc., *ἀφηνιασμός* Plut., *ἐνυπνιασμός* Eecl., *ἄδωνιασμός*, *ὄφωνιασμός*, *ἐνδοιασμός* Eust., *γελοιασμός* LXX, *ἀποτροπιασμός* Diog. L., *ὑποτροπιασμός* Hipp., *ὑπόπιασμός*, *συβαρασμός*, *λογαριασμός* Schol. Luc., *ἀγκτηριασμός* Galen, *πλειστηριασμός*· *ὑπερθεματισμός* Hesych., *μυστηριασμός* Eust., *ἀκρωτηριασμός* Diosc., *τριασμός* Suid., *φρατριασμός* Eust., *πολλαπλασιασμός* Plut., *διπλασιασμός*, *ἀναδιπλασιασμός* Cyrill., *τριπλασιασμός* Plut., *πολυπλασιασμός* Plut., *στασιασμός*, *ἐκκλησιασμός* Polyb., *ἀπεκκλησιασμός* Eecl.,

πλησιασμός, ἀφροδισιασμός, περιουσιασμός LXX, συνουσιασμός Plut., ὑπερουσιασμός Eccl., ἐνθουσιασμός, ἐκουσιασμός LXX, ὑπτιασμός Hipp., αἰγυπτιασμός Eust., ἄρτιασμός, ἐνταφιασμός NT., ἀμφιασμός Theophil. Prot., ἀπαμφιασμός Cornut., γομφιασμός LXX, χιασμός Rhet., ἐπφασμός, ἀναγκασμός Iambl., διαναγκασμός Hipp., συναναγκασμός Iambl., δεκασμός Dion. H., δικασμός Philo., διαδικασμός Aquila, εἰκασμός Plut., ἀπεικασμός Porph., παρεικασμός Eccl., φρικασμός LXX, σαρκασμός¹ Rhet., πυκασμός Greg. Nyss., συναγελασμός Plut., θηλιασμός Plut., ἀποθηλιασμός Diosc., κολιασμός Plut., ἐπιπολιασμός, διπλασμός Eust., ἀτιμασμός LXX, ἐρμασμός Hipp., θαυμασμός Plut., ἐπιπωμασμός Eust., ἐρινασμός, πλεονασμός, μονασμός Eust., κατευνασμός Plut., τεχνασμός Manetho, παραδοξασμός Symm., τοξασμός Nicet., ποασμός, λοιπασμός Ps.-Luc., καλπασμός Philum., κομπασμός Plut., ὑποτοπασμός Joseph., παππασμός Suid., σκυθρωπασμός Plut., ἀνασειρασμός Nicet., ἀγορασμός LXX, καταγορασμός Diod., ἐνεχυρασμός Plut., κατενεχυρασμός Poll., μεσασμός Jo. Chrys., ἀνισασμός Eust., ἐξισασμός Simplic., ἔτασμός LXX, ἐξετασμός, λιτασμός Nicet., φαντασμός Timon, σκοτασμός Diosc., συσκοτασμός Origen, ῥιπτασμός Hipp., ἐορτασμός Plut., χορτασμός, δυνασμός Eust., ἐνδυνασμός· ἀμβολία Hesych., συνδυνασμός, εὐασμός Hermesian, κατασκευασμός, χλευασμός, σικνασμός Ideler Phys., βρυνασμός Plut., στομφασμός Nicet., μορφασμός Ath., σικχασμός Eust., τροχασμός (= δρόμος) Hesych., ἀνατροχασμός² Antyll., ἐπιτροχασμός Donatus, περιτροχασμός² Oribas., στοχασμός, καταστοχασμός Diod., ψυχασμός Hdn.

No verb is recorded for ληθασμῶ· νίη λήθη Hesych., βορεασμοί· ἑορταὶ καὶ θοῖναι, ἃς ἡγον τῷ Βορέᾳ Hesych. (cf. ἀδωνιασμός), χιλιασμός Eccl. (: χίλιοι), ἡμιολιασμός (: ἡμιόλιος), γωνιασμός (: γωνία), ῥογχασμός Galen (: ῥέγχος), θρυνασμός· φωνή Hesych. (cf. θρόος, θρύλος).

There is some uncertainty regarding the formation of the verb in the case of σφαδασμός, ἐπηρεασμός, τωθασμός, ἐπιτωθασμός Polyb., ἀσπασμός, ἀντασπασμός Theod. Stud., τευτασμός· στραγγεῖα Hesych.

¹ In compound Ar. *Ran* 966.

² Al. -ισμός.

Verbs derived from nouns in *-ιδ*¹ underlie παρασφραγισμός Hephaest., ἐπισφραγισμός Rhet., ληισμός Byz., σκαλισμός Eunap., ψαλισμός Oribas., στολισμός Rosetta Stone, ὑπερατμισμός Diosc., ῥαπισμός Corinth., ἐπιρραπισμός Polyb., λεπισμός Eccl., ῥιπισμός Byz., παραρριπισμός Jo. Clim., ἐκριπισμός, ἀπελπισμός Polyb., κατελπισμός Polyb., συνασπισμός Diod., ὑπερασπισμός LXX, νεβρισμός Harpocr., ἐρισμός, κλαυθυρισμός Plut., δωρισμός Dem. Phal., φροντισμός Hesych., παννυχισμός Gloss., διαπαννυχισμός Dion. H.

The denominative verb is found by means of the suffix *-ιζο-* in the case of ἰουδαϊσμός LXX, ἀγλαϊσμός Plat. Ax., συρμαϊσμός Hipp., ὥραισμός LXX, παρωραϊσμός LXX, ματαϊσμός Seleuc., τρακταϊσμός Eccl., ἀρχαϊσμός Dion. H., στραβισμός Alex. Aphr., κοτταβισμός Paul. Aeg., ἀποκοτταβισμός Ath., κυβισμός Theol. Arithm., ἀγισμός Diod., καθαγισμός Luc. (: ἄγος), ἐναγισμός Plut. (: ἔναγος²?), πελαγισμός Aleiphr., μεταγγισμός Hierocl., συνεγγισμός Strab., προσεγγισμός Eccl., ἀποσπογγισμός Oribas., λαρυνγισμός Plut., καταγισμός, λογισμός, διαλογισμός, ἀναλογισμός, παραλογισμός, καταλογισμός LXX, ἐπιλογισμός, περιλογισμός, ἀντιλογισμός Philostr., ἐκλογισμός Polyb., ἀντελλογισμός Gloss., συλλογισμός, ὑποσυλλογισμός Galen, προσυλλογισμός, ἀπολογισμός, ὑπολογισμός Galen, προλογισμός Hierocl., φλογισμός Rhet., περιφλογισμός Symm., λιταργισμός Schol. Ar., παροργισμός NT., λυγισμός, ῥοθοπυγισμός Thom. M., βαδισμός, ῥαβδισμός Eccl., ἀηδισμός Sext. Emp., μηδισμός, ὄνειδισμός Plut., ποδισμός Poll., διαποδισμός Poll., ἀναποδισμός LXX, παραποδισμός Artemid., ἐμποδισμός, παρεμποδισμός Erotian, συμποδισμός Eust., ὑποποδισμός Procl., ἀνδραποδισμός, ἐξανδραποδισμός Polyb., τετραποδισμός Schol. Nic., κροκιδισμός Galen, δανεισμός, προδανεισμός (IG. 2717b), ἀσπεϊσμός Dion. H., σπαθισμός Achmes, ὑποσπαθισμός Galen, ἐθισμός, συνεθισμός Plotin., προεθισμός Byz., προσεθισμός Gloss., ἀποσθηθισμός Epiphan., ἀπανθισμός Schol. Il., ἐπανθισμός Diosc.,

¹ σάλπιγξ, σὺργξ through σαλπίζω, συρίζω (late fut. and aor. *-ισω*, *-ισα*) yield σαλπισμός Poll., περισαλπισμός Julian, συρισμός Luc. Pollux has also σαλπιγμός; συριγμός occurs in Xenophon.

² Found in a Delphian inscription, BCH. 1895, 1 ff. See Miss Searles' article in this volume, p. 34.

τιθθισμός Ps.-Chrys., βυθισμός Heliod., ληκυθισμός Plut., σκυθι-
 σμός Eriphan., περισκυθισμός Galen, ψιμυθισμός Clem. Al., προ-
 σοχθισμός· πρόσκρουσις Hesych., καταβροχθισμός Clem. Al.,
 λαβδακισμός Quintilian, κορδακισμός, κακισμός Strab., πηλακισμός
 Suid., προπηλακισμός, αὐλακισμός Manass., κλιμακισμός (s. v. δια-
 κλιμακίσις) Hesych., φειακισμός, δρωπακισμός Diose., χαρακισμός,
 ἀπανθρακισμός Hesych., σκορακισμός LXX, ἀποσκορακισμός LXX,
 ὀστρακισμός Hesych., ἐξοστρακισμός Diod., ἐποστρακισμός Poll.,
 θωρακισμός LXX, πελεκισμός Diod., πιθηκισμός, γαρθηκισμός Galen,
 αἰκισμός, γυναικισμός Polyb., κιλικισμός, οἰκισμός, διοικισμός Dion.
 H., ἀνοικισμός Strab., συνοικισμός Polyb., ἐξοικισμός Philo, ἀποικισ-
 μός, εἰσοικισμός Heliod., κατοικισμός, μετοικισμός Plut., σολοικισμός,
 ἀττικισμός, ὑπεραττικισμός Phot., ἄκκισμός, χαλκισμός Poll., κρο-
 κισμός Schol. Soph., τοκισμός, ἀνατοκισμός Cicero, περισαρκισμός
 Diose., ὀρκισμός Polyb., διορκισμός Polyb., ἐνορκισμός Synes., ἐξορ-
 κισμός Polyb., ἐφορκισμός Eccl., βανκισμός· Ἰωνικὴ ὄρχησις Hesych.,
 γλυκισμός Ath., κυμβαλισμός Aleiph., σκυβαλισμός Polyb., τραγα-
 λισμός Theognost., γαργαλισμός, σιαλισμός (σιελισμός) Galen, ὁμα-
 λισμός Plut., διομαλισμός Sext. Emp., ἀποκραιπαλισμός Hesych.,
 ῥοπαλισμός, πεταλισμός Diod., κροταλισμός (Gloss., σκυταλισμός
 Diod., ἀποκεφαλισμός Plut., ιηφαλισμός Suid., ὀβελισμός Schol. Ar.,
 σφακελισμός, σκελισμός Eccl., ὑποσκελισμός LXX, μελισμός 'dis-
 membering' Dion. H., διαμελισμός Plut., μελισμός 'song' Har-
 mon., εὐτελισμός Long., ἐξευτελισμός Dion. H., πτυελισμός
 (πτυαλισμός), στυφελισμός, παραλληλισμός Eust., τραχηλισμός
 Luc., κιγκλισμός, κυκλισμός Olympiod., ἀνακυκλισμός Diod., ψελ-
 λισμός Plut., συμψελλισμός Procop., ὑποψελλισμός Theod. Prodr.,
 ἐμφυλλισμός, ἀκροβολισμός, διακροβολισμός Strab., βουκολισμός
 Ath., πολισμός Dion. H., ὀπλισμός, καθοπλισμός Polyb., ἐξοπλι-
 σμός Basilic., ἀφοπλισμός Byz., αὐλισμός Symm., συναυλισμός
 Tzet., ἀπαυλισμός Poet. de Herb., ἐπαυλισμός Schol. Soph., τραυ-
 λισμός Hipp., φαυλισμός LXX, ἐκφαυλισμός Joseph., ἡδυλισμός
 Phot., κονδυλισμός LXX, ξυλισμός Dion. H., ἐνουλισμός Clem. Al.,
 καταδουλισμός Delph. (Coll. 1659), γρυλισμός, θρυλισμός Dion. H.,
 χυλισμός, ἀνακογχυλισμός Aretae., κιχλισμός Clem. Al. (κιγχλι-
 σμός Hesych.), φημισμός Rhet., ἐπιφημισμός Strab., εὐφημισμός

Eust., κατασταθμισμός Diosc., ἐνοφθαλμισμός, διαγραμμισμός Poll.,
κατωμισμός Hipp., ψωμισμός Byz., τηγανισμός, φρυγανισμός, ἐξω-
κεανισμός Strab., παιανισμός Dion. H., χριστιανισμός Justin M.,
ταλανισμός Eccl., τυμπανισμός, κοπανισμός (s. v. κόπος) Hesych.,
σπανισμός Nicet., τρυπανισμός Aquila, ἐρανισμός Dion. H., συνερα-
νισμός Plut., βασανισμός, βοτανισμός Geop., ἀφανισμός, ἐμφανισμός
Plat. Def., ἄγνισμός LXX, προαγνισμός Jo. Philop., ἀφαγνισμός
Schol. Eur., ξενισμός, ἀτεινισμός, κτεινισμός, διακτεινισμός Clem. Al.,
κατακτεινισμός, γαληνισμός, ἑλληνισμός LXX, σωληνισμός Oribas.,
πρηνισμός Or. Sib., σαφηνισμός Dion. H., καινισμός Byz., ἀνακαίνισ-
μός Clem. Al., ἐγκαίνισμός LXX, ἀποσχοινισμός Theod. Stud.,
κρημνισμός Ptol., κατακρημνισμός Ath., σπαδονισμός Dion. H.,
κληδονισμός Eccl., καταχθονισμός Eccl., χιονισμός Apollon. Lex.,
εἰκονισμός Plut., ἀπεικονισμός Eriphan., εὐδαιμονισμός, τερμονισμός
Megara (Coll. 3025), καρονισμός Manetho, θρονισμός Manetho,
ἐνθρονισμός Eccl., σωφρονισμός Plut., χρονισμός Polyb., ἀναχρονισ-
μός Schol. Aesch., ἐγχρονισμός Oribas., συγχρονισμός Aul. Gell.,
ἀντιχρονισμός Hdn., ἀποκαπνισμός Diosc., ὑποκαπνισμός Galen,
ἀφυπνισμός Eust., σκεπαρισμός Hipp., ἀποσκεπαρισμός Oribas.,
περνισμός LXX, κρουνισμός Aquila, σπλαγχνισμός LXX, τετραγω-
νισμός, πενταγωνισμός Nicom. Arith., τριγωνισμός Nicom. Arith.,
ἄγωνισμός, συναγωνισμός Eccl., καταγωνισμός Poll., κλυδωνισμός
Hdn., κωθωνισμός, παιωνισμός, οἶωνισμός Plut., ὄψωνισμός Byz.,
φλοισμός, περιφλοισμός, ροῖσμός· ὁ τῶν ἴππων [ρίσμός] Hesych.,
ἄθροισμός, συναθροισμός Babr., πριαπισμός Galen, σιναπισμός
Diosc., εὐτρεπισμός Suid., προεутρεπισμός Basil, ὀπισμός, σκολο-
πισμός Eust., ἀνασκολοπισμός Malal., ἐκτοπισμός, φιλιππισμός
Schol. Dem., καρπισμός, ἐπιδορπισμός, ἐπιθεσπισμός Arr., καλλω-
πισμός, ὑδρωπισμός Cael. Aur., ἀνθρωπισμός, βαρβαρισμός, συβα-
ρισμός, καθαρισμός Luc., κιθαρισμός Call., μακαρισμός, ὀδρισμός,
χαρισμός Rhet., καλαβρισμός Poll. (κολαβρισμός Ath.), ὕβρισμός,
ἐφεδρισμός Poll., ἀνδρισμός Poll., φοβερισμός LXX, θερισμός, μερι-
σμός, διαμερισμός, ἀναμερισμός Gramm., καταμερισμός LXX, ἐπιμε-
ρισμός Gramm., ἀπομερισμός Eust., ὑπομερισμός Schol. Hermog.,
σφετερισμός, ἐπαμφοτερισμός Philo., ἄστερισμός Ptolem., καταστε-
ρισμός Eratosth., νεωτερισμός, ἀποσπινθηρισμός (s. v. περίπτερα)

Hesych., διαμηρισμός Plut., χαρακτηρισμός Clem. Al., μεταχαρακτη-
 ρισμός Ammon., μυκτηρισμός, ἐκμυκτηρισμός· χλευασμός Hesych.,
 ἐπορθρισμός Plut., ἐταιρισμός Ath., σφαιρισμός Artemid., μετασφαι-
 ρισμός Antyll., χειρισμός Hipp., διαχειρισμός Hipp., μεταχειρισμός
 Cornut., ἀκροχειρισμός Luc., ὄρισμός, ἀνθορισμός Tzet., διορισμός,
 ἀποδιορισμός Hermias, προσδιορισμός Ideler Phys., περιορισμός
 Dion. H., ἐξορισμός Dion. H., προορισμός Hipp., παρορισμός Basil,
 ὑπερορισμός Eccl., ἀφορισμός, ἑλλεβορισμός Hipp., πυθαγορισμός,
 ὑποκορισμός, πορισμός Polyb. (πτορισμός· φροντισμός Hesych.),
 συμπορισμός Joseph., κοπρισμός, κυπρισμός LXX, θεατρисμός
 Thom. M., ἐγκεντρисμός, διοπτρισμός Paul. Aeg., εἰσοπτρισμός
 Plut., γαστρисμός, χυτρисμός Hesych., θησαυρισμός, πεταυρισμός
 Plut., πανηγυρισμός Dion. H., ἀργυρισμός ClG. 4957, ἀπαργυρισ-
 μός Gloss., ψιθυρισμός LXX, παραψιθυρισμός Eccl., λυρισμός
 Schol. Ar., μυρισμός LXX, ἀναμυρισμός Eccl., μυνυρισμός Schol.
 Ar., ἐμπυρισμός, σατυρισμός Galen, γεφυρισμός Strab., ἀφρισμός
 Eriphan., ἐξαφρισμός Clem. Al., μετεωρισμός, ὀπωρισμός Aquila,
 χωρισμός, διαχωρισμός Joseph., ἀντικαταχωρισμός Antyll., γλωττισ-
 μός Anth., καταγλωττισμός, σαββατισμός NT., ἀποφλεγματισμός
 Galen, δειγματισμός Rosetta Stone, παραδειγματισμός Polyb., θεμα-
 τισμός Sext. Emp., ἀναθεματισμός Byz., καταθεματισμός Justin M.,
 ἐνθεματισμός Clem. Al., ὑπερθεματισμός Gloss., τραγηματισμός,
 ὑπομηματισμός Polyb., φρονηματισμός Polyb., χρηματισμός, σχη-
 ματισμός, παρασχηματισμός Apoll. Dysc., μετασχηματισμός Plut.,
 ἀντισχηματισμός Dion. H., προσχηματισμός Rhet., συσχηματισμός
 Sext. Emp., ἱματισμός, ἄμματισμός Oribas., παραγραμματισμός
 Steph. B., λημματισμός Eccl., προλημματισμός Byz., αὐτοματισμός
 Hipp., ἀποδερματισμός Gloss., κερματισμός Olympiod., κατακερμα-
 τισμός Porphy., σπερματισμός, ἀποσπερματισμός Tzet., ἀποτερμα-
 τισμός Geminus, τραυματισμός Rufus, πνευματισμός Eust., ἀποπνευ-
 ματισμός Hesych., ρευματισμός Diosc., ἐγχυματισμός Hippiatr.,
 προεγχυματισμός Hippiatr., χρωματισμός Schol. Ar., πτωματισμός
 Procl., ἀναχωματισμός Schol. Aesch., ἀθανατισμός Diod., ἀπαθανα-
 τισμός Eriphan., τερατισμός Jo. Lyd., ἀκρατισμός Ath., δορατισμός
 Plut., συνθετισμός Galen, τερετισμός Poll., συγκρητισμός Plut., κου-
 ρητισμός Dion. H., ἀναχαιτισμός Jo. Lyd., σαμαρειτισμός Eriphan.,

φρενιτισμός Plut., σιτισμός Schol. Nic., ἐπισιτισμός, λακτισμός (s. v. σκαρθμοῖς) Hesych., ἐκλακτισμός· σχῆμα . . . ὀρχήσεως Hesych., ἀπολακτισμός, ἀπογαλακτισμός Hipp., πληκτισμός Anth., διαπληκτισμός Plut., οἰκτισμός, κορυβαντισμός· κάθαρσις μανίας Hesych., ῥαντισμός LXX. περιρραντισμός Greg. Naz., χαριεντισμός, ἀκοντισμός, ἔξακοντισμός, ἐπακοντισμός· βόλου ὄνομα Hesych., καταποντισμός, σκοτισμός Cleomed., ἐπισκοτισμός Procl., νοτισμός Phot., ποτισμός Aquila, προποτισμός Diosc., βαπτισμός NT., καταβαπτισμός Eust., ἔξαρτισμός Arr., ἀπαρτισμός Dion. H., συναπαρτισμός Gloss., καταρτισμός Galen, προκαταρτισμός Eccl., φορτισμός Hipp. iatr., ἀποφορτισμός Med., ὠστις Moer., περιαντισμός Byz., ἀπειναντισμός Bekker Anecd., ταυτισμός Nicet., πλουτισμός Eust., ιδιωτισμός Diog. L., αἰχμαλωτισμός Schol. Ar., φωτισμός LXX, παραφωτισμός Posidon. (v. l. περιφωτισμός), ἐπιφωτισμός Plut., ἀντιφωτισμός Plut., ὕσμος Poll., κολαφισμός Jo. Chrys., ψηφισμός Schol. Thuc., διαψηφισμός Ath., παραψηφισμός Bachm. Anecd., καταψηφισμός Poll., ξιφισμός Ath., διαξιφισμός Plut., σοφισμός Byz., κατασοφισμός Basil, νοσοφισμός Polyb., περισκυφισμός Galen, ὑποσκυφισμός Paul. Aeg., κουφισμός Plut., ἐπικουφισμός Clem. Al., τεμαχισμός Hdn., συνεχισμός Med., ἐνδελεχισμός LXX, πηχισμός Eccl., τειχισμός, ἀνατειχισμός, ἐπιτειχισμός, περιτειχισμός, ἐκτειχισμός Arr., ἀποτειχισμός Plut., στοιχισμός Poll., πυρριχισμός Joseph., στιχισμός Tzetz., λοχισμός Plut., καταλοχισμός Plut., συλλοχισμός· ὄνομα τακτικόν Hesych., προλοχισμός Canon, διαβροχισμός Galen, ἀναβροχισμός Paul. Aeg., ἀποβροχισμός Antyll., ὀνυχισμός Strab., εὐνουχισμός Eccl., ὀψισμός Dion. H., συνοψισμός Dion. H., μητροφισμός Phintys.

The following are apparently formed in the same way, but the verbs in question are not recorded: τροχαῖσμος Eust., κανωβισμός Strab., καινουργισμός (v. l. -ησμός) Suid. (cf. καινουργέω), μυριαδισμός Byz., σχεδισμός Schol. Il. (: σχεδόν?), ἡδισμός (def. of ἡδυσμός) Hesych., μοδισμός Hero., περισκυλακισμός Plut., πτακισμός (s. v. πτάκες) Hesych., μυτακισμός Diomed. (cf. λαβδακίζω), ἰωτακισμός Quintilian, σφηκισμός· εἶδος ἀυλήσεως Hesych., παραφυκισμός Clem. Al., κυνδαλισμός Poll., κεφαλισμός (cf. ἀποκεφαλίζω), σκοπελισμός Byz., λιθοβολισμός Schol. Aesch. (cf.

ἀκροβολίζομαι), πετροβολισμός Schol. Aesch., βυκανισμός Nicom. (cf. βυκανάω), πανισμός Plut., ἀντισθεισμός Julian, κοιμισμός Quintilian, σχοιμισμός LXX (cf. ἀποσχοινίζω), δυσιομισμός Hesych. (cf. οἰωνίζομαι), εὐοιομισμός Schol. Luc., κομπισμός Music. (cf. κομπέω), σανσαρισμός, καθετηρισμός Paul. Aeg., ἐξουρισμός Diose. (cf. ἐξουρέω), σιλουρισμός, παρωρισμός LXX, φθινοπωρισμός Anan., δατισμός Idn., κρητισμός Plut., μελιτισμός Paul. Aeg., πολιτισμός Diog. L. (cf. πολιτεύω), κατακληροδοτισμός Jo. Chr. (cf. κατακληροδοτέω), διανηστισμός Ath. (cf. διανηστεύω), νεκυϊσμός Manetho, ὑποσκαφισμός Plut., σκαριφισμός, ὑποσκαριφισμός Plut. (cf. σκαριφάομαι, σκαριφεύω Schol. Ar.), περικαρφισμός Plut., σκυφισμός Boiss. Anecd. (cf. περισκυφίζω), μαχισμός Nicet., ἀνατροχισμός Antyll. (cf. ἀνατροχάζω).

The nominal basis is not preserved for the verbs underlying *κεραϊσμός* Dion. H., *σελαγισμός* Anecd. Oxon. (cf. *σέλας*), *κιναθισμός* Phot., *μυχθισμός*, *μηρυκισμός* LXX, *τροπαλισμός*· *μεταβολή* Hesych., *ἵλισμός* Clem. Al., *διυλισμός* Clem. Al., *ἀποδιυλισμός* Ignat., *κοιμισμός* Bekk. Anecd., *σκορπισμός* Aquila, *διασκορπισμός* LXX, *ἐσκορπισμός* Plut., *ἀναγαργαρισμός*· *διάχυσις* Hesych., *σκαρισμός* (s. v. *ἐπίσκυρος*) Hesych., *βατταρισμοῖς*· *φλναρισμοῖς* Hesych. (cf. *βάτταλος*), *βληστρισμός*, *γνωρισμός*, *ἀναγνωρισμός*, *χρεμετισμός*, *χαιρετισμός* Polyb., *ἀποχαιρετισμός* Byz., *ἀπομυκτισμός* Clem. Al. For some of these, perhaps, and for *ἐρεθισμός*, *προερεθισμός* Ideler Phys., *ἐπερεθισμός* Plut., *ὠθισμός*, *διωθισμός* Plut., *ἀντωθισμός* Nicet., *συγκομισμός* Eust., *ἐκκομισμός* Strab., no such basis need be assumed.

Von der Pfordten, *Zur Geschichte der griech. Denominativa*, p. 122, has brought together a considerable number of parallel verbs in *-άζω* and *-άω*. The meanings are only in a few instances differentiated,¹ and nouns in *-ασμός*, based on verbs in *-άζω*, may come to be associated with verbs in *-άω*. In this way we may account for the nouns in *-ασμός*, with which only verbs in *-άω* can be compared. They are as follows: *πλαδασμός* Eust., *νεασμός* Geop., *μειδιασμός* Poll., *αἰμωδιασμός* (s. v. *γομφιασμόν*)

¹ E. g., *ἀγοράζω* has reference to the market, *ἀγοράομαι* to the assembly, *νεάζω* to youth, *νεάω* to fallow land.

Hesych., *μυρμηκισμός* Galen, *ποτνιασμός* Strab., *ἀροτριάσμός* Schol. Soph., *σατυριασμός* Hipp., *ναυσιασμός* Byz., *φυσιασμός*, *φανητιασμός* Eust., *πασχητιασμός* Luc., *κορυβαντιασμός* Dion. H., *ἐλεφαντιασμός* EM., *ναυτιασμός* (definition of *ψανισμός*) Hesych., *κερουτιασμός* Phot., *τεχνισμός* Manetho, *κερχνασμός* Galen, *πειρασμός* LXX, *καταπειρασμός* Diosc., *φυσασμός*.

The suffix *-σμο-* is found also in some nouns in *-ησμός* which are related to denominative verbs in *-άω*, *-έω*. *σκορδινησμός* Hipp., *ἀγαπησμός*, *ἀρτησμός* Bekker Anecd., are based on verbs in *-άω*; *ὀδαξησμός* Hipp., *ξυρησμός* Hdn. on verbs in *-άω* or *-έω*; *ναυαγησμός* Hdn., *καινουργησμός* Suid., *αὐλησμός* Hdn., *λοιδορησμός*, *πατησμός*, *νουθετησμός*, *κροτησμός*, *ὄρχησμός* on verbs in *-έω*.

The ending *-ησμός* occurs also in *μελησμός* EM., *μελλησμός*, *διαμελλησμός* Gloss., *μαχησμός* Theod. Prodr. For the *η* compare the forms in *-ήμων* on p. 128 and those in *-ημα* on p. 137.

The suffix *-σμο-* appears also in *έσμός*, *ἀφεςμός*, *ύφεςμούς*. *συμποδισμούς* Hesych., *δεσμός*, *διάδεσμος* Hipp., *ἀνάδεσμος* Anth., *κατάδεσμος*, *κρήδεσμον*, *κεφαλόδεσμον* Hesych., *ἐπίδεσμος* (*ἐπίδεσμον* Hipp.), *προεπίδεσμος* Galen, *περίδεσμος* Aristaeen., *ποσίδεσμος*, *ἐνδεσμος* LXX, *σύνδεσμος*, *ζυγόδεσμον* (*ζυγόδεσμος* Themist.), *στηθόδεσμος* Poll., *κοιλύδεσμος* Gloss., *χαλκούδεσμος* (definition of *χαλκοδεσμωντήρ*) Hesych., *κεφαλόδεσμος* Eccl. (*κεφαλόδεσμον* Hesych.), *ζευγλόδεσμον* Hesych., *σκελόδεσμος* Gloss., *ἀμπελόδεσμος* Pliny, *σχοινόδεσμος* Nicet., *κυνόδεσμος* Long., *ἀπόδεσμος*, *ἰππόδεσμον*, *ὑπόδεσμος* Polyb.,¹ *τιαρόδεσμος* Polyaeen., *χειρόδεσμος* Gloss., *ὠρόδεσμος* Eust., *σχηματόδεσμος* Oribas., *σπρωματοδέσμον* (*σπρωματοδέσμος*), *γονατόδεσμος* Gloss., *ἱμαντόδεσμος* Hesych. (s. v. *ζεύγλας*), *μαστόδεσμος* Galen, *ἐρωτόδεσμος* Byz., *τριχόδεσμος* (definition of *ἄμπυξ*) Hesych., *θεσμός*, and in *τεινέσμός* (*τηνεσμός* Nicand.).

The ending *-μος*, *-μον* is found in a large number of botanical names. The source of many of these is doubtful; many are certainly borrowed words. With them may be mentioned *κάλαμος*, *ἄνθεμον*, and *δρυμός*.² The list is as follows: (*ρό*)*ιδαμός*, *ὁ ἀσπάργος* Hesych., *κάρδαμον*, *ἀγριοκάρδαμον* Strab., *κυνοκάρδαμον* Diosc.

¹ Text *τῶν ὑποδεσμῶν*.

² Lobeck, Paral. 397, cites from Hesychus *βοτρυμός* (from *βότρυς*).

κάγκαμον Diosc., κίκαμα Nicand., κυκλαμís Orph., κίνναμον¹ Pliny (κίναμον Nicand.), κεγχραμís, κάσαμον Aetius, σήσαμον, βάλαμον (βλάσαμον Nicand.), ξυλοβάλαμον Strab., ὄποβάλαμον, καρποβάλαμον Galen, κρίταμος Diosc., κύαμος, θερμοκύαμος, ὑσκύαμος, ἔλεμος· σπέρμα ὅπερ ἔφοντες Δάκωνες ἐσθίουσιν² Hesych., κῆμος Diosc., κνημός Eust., κρηθμός (κρήθμον) Hipp. (κρίθμον Diosc., κρίθμος Aread.), χάλκιμον Orph., ὄκιμον· βοτάνη εὐώδης τὸ λεγόμενον βασιλικόν Hesych., ἄλιμον (ἄλιμος Diosc.), ῥύσιμον Nicand. (ἐρύσιμον Theophr., εἰρύσιμον Nicand.), γάνδομα· πυροί Hesych., πλόμος (φλόμος), ἱππόφλομος Pliny, βρόμος (βόρμος), θέρμος, θύμον, ἔλυμος, σκόλυμος, ἄμωμον (ἄμφωμος· ὁ λιβανωτός Hesych.), καρδάμωμον, κιννάμωμον (κινάμωμον Dion. P.).

γάγγαμον *Tr.*: (lyr.) *Aesch.

πέργαμος *Tr.*: (lyr.) Eur.; (dial.) *Aesch. Eur.

κάρδαμον *Com.*: (dial.) *Anaxan. Antiph. Ar. *Eubul. *Henioch. *Theop.
—*Hist.*: *Xen.—*Phil.*: Theophr.

φωριαμός *Ep.*: *Il. *Od.

πλόκαμος *Ep.*: *Hymn. *Il.—*Lyr.*: *Simmias Th.; *Archil.; Pind.—*Tr.*: (lyr.) Aesch. Eur.; (dial.) Aesch. Eur.—*Com.*: (dial.) *Ar.—*Hist.*: Hdt.

σχινδάλαμος *Com.*: (lyr.) *Ar.; (dial.) *Ar.

θάλαμος *Ep.*: Hymn. Il. Od.—*Lyr.*: *Euen. *Ion *Mimn. *Solon; *Philox. *Simon.; *Anaer. *Sapph.; Pind.—*Tr.*: (lyr.) Aesch. Eur. Soph.; (dial.) Eur. *Soph.; 246.—*Com.*: (lyr.) *Eubul. *Mnesim.; (dial.) *Ar.—*Hist.*: Hdt. Xen.

κάλαμος *Ep.*: *Hymn.—*Lyr.*: *Plat.; *Telest.; Pind.—*Tr.*: (lyr.) Eur.; (dial.) *Pyth. Soph.—*Com.*: (lyr.) *Ar. *Eubul. *Mnesim. *Plat.; (dial.) *Anaxan. *Ar. 415.—*Hist.*: Hdt. *Thuc. Xen.—*Phil.*: Arist. Plat. Theophr.

ούλαμός *Ep.*: Il.

κέραμος *Ep.*: Il.—*Lyr.*: *Critias. *Xenophan.—*Com.*: (dial.) Alex. Ar. *Diphil. *Eubul. *Pherecr.—*Hist.*: Hdt. Thuc. *Xen.—*Phil.*: Arist. *Plat. *Theophr.

χηραμός *Ep.*: *Il.—*Phil.*: *Arist.

πράμος³ *Com.*: (lyr.) *Ar.

¹ The longer κιννάμωμον is the earlier form.

² ἔλυμος, cited below, is similarly defined.

³ Cf. πρόμος.

κύχραμος¹ *Phil.*: *Arist.

σήσαμον² *Lyr.*: *Hippon. *Solon; *Alem.—*Com.*: (dial.) *Alex. *Anaxan.
*Antiph. Ar. *Damox. *Men. *Philem. *Philippid.—*Hist.*: Hdt.
Xen.—*Phil.*: Theophr.

βάλσαμον *Phil.*: *Arist. Theophr.

ὀποβάλσαμον *Phil.*: Theophr.

δίκταμον *Phil.*: *Arist.³

ποταμός *Ep.*: Hes. Hymn. Il. Od.—*Lyr.*: Theogn.; *Alcae. Anacr.;
Bacchyl. *Ibyc. Pind. *Simon. *Stesich.—*Tr.*: (lyr.) Aesch. Eur.
Soph.; (dial.) Aesch. *Chaer. *Diog. Ath. Eur. Soph.—*Com.*: (lyr.)
Ar.; (dial.) Antiph. Ar. *Eubul. *Metag. Pherecr. *Telecl. *Timocl.
424.—*Hist.*: Hecat. *Theop. Thuc. Xen.—*Or.*: *Aeschin. Dem.
Isocr. Lys.—*Phil.*: Arist. Hipp. Plat. Theophr.

ἄρταμος *Tr.*: (dial.) 148; *Soph.—*Com.*: (dial.) *Epicrat.—*Hist.*: *Xen.

κύαμος *Ep.*: *Il.—*Lyr.*: *Crates.—*Tr.*: *Soph.—*Com.*: (lyr.) Ar.;
(dial.) Alex. *Anaxan. Ar. *Ephipp. *Henioch. Pher. *Timocl. 188.
—*Hist.*: *Hdt. Thuc. *Xen.—*Or.*: *And.—*Phil.*: Arist. *Plat.
Theophr.

θερμοκύαμος *Com.*: (dial.) *Diphil.

ύοσκύαμος *Hist.*: *Xen.

ὄρχαμος *Ep.*: Hes. *Hymn. Il. Od.—*Tr.*: (lyr.) *Aesch.

ἀγμός *Tr.*: (dial.) Eur.

ἀδαγμός *Tr.*: (dial.) *Soph.—*Com.*: 922.

τριαγμός *Ion.* (title).

ἀλαλαγμός *Tr.*: (lyr.) Eur.—*Hist.*: *Hdt.

παλαγμός *Tr.*: (dial.) *Aesch.

σταλαγμός *Lyr.*: *Sapph.—*Tr.*: (lyr.) *Aesch. *Eur.; (dial.) Aesch.
*Diog. Sinop. Eur. *Soph.—*Com.*: (dial.) *Anaxan. *Ar.; 871.—
Phil.: Arist.

ύλαγμός *Ep.*: *Il.—*Hist.*: *Xen.—*Phil.*: *Arist.

κυνυλαγμός *Lyr.*: *Stesich.

στεναγμός *Lyr.*: Pind.—*Tr.*: (lyr.) Eur.; (dial.) *Aesch. Eur. Soph.—
Phil.: *Plat.

ἀραγμός *Tr.*: (lyr.) *Eur.; (dial.) *Aesch. *Eur. *Soph.

σπαραγμός *Tr.*: (lyr.) Eur. Soph.; (dial.) *Aesch. Eur. Soph.

¹ V. l. κίχραμος, κέχραμος, κεχράμος.

² σησαμόντρον Batr.

³ Once δίκταμνον. So Theophr.

- παραγμός *Tr.*: (dial.) *Aesch. Eur.
 χαραγμός *Phil.*: Theophr.
 δραγμός *Tr.*: (dial.) *Eur.
 κεκραγμός *Tr.*: (dial.) *Eur.
 φραγμός *Tr.*: (dial.) *Soph.—*Hist.*: Hdt. *Xen.—*Phil.*: Arist.
 νυσταγμός *Phil.*: *Arist.
 φρναγμοσέμνακος *Com.*: *Ar.
 κροκυλεγμός *Com.*: 1051.
 φλεγμός *Tr.*: *Thesp.
 δηγμός *Phil.*: *Theophr.
 έλιγμός *Hist.*: *Hdt. Xen.—*Phil.*: Arist.
 στυφελιγμός *Com.*: (dial.) *Ar.¹
 αίνιγμός *Tr.*: (dial.) Eur.—*Com.*: (dial.) *Anaxil. *Ar.—*Phil.*: Plat.
 πνιγμός *Com.*: (dial.) *Anaxan.—*Hist.*: *Xen.—*Phil.*: Arist. *Theophr.
 στηριγμός *Phil.*: *Arist.
 τριγμός² *Phil.*: Arist. *Theophr.
 συριγμός *Hist.*: *Xen.—*Phil.*: Arist.
 σιγμός *Phil.*: *Arist.
 στιγμός *Tr.*: (lyr.) *Aesch.
 όγμος *Ep.*: *Hymn. Il.—*Lyr.*: *Archil.—*Tr.*: (dial.) *Sosith.
 φλογμός *Tr.*: (lyr.) *Aesch. Eur.—*Phil.*: Arist. *Hipp.
 ένεργμός *Com.*: *Phryn.
 είργμός³ *Phil.*: Plat.
 έρευγμός *Phil.*: *Arist.
 ίνγμός *Ep.*: *Il.—*Tr.*: (lyr.) *Aesch.; (dial.) *Eur.
 λνγμός *Phil.*: Arist. Hipp.
 όλολνγμός *Tr.*: (lyr.) *Aesch.; (dial.) Aesch. *Eur.
 μυγμός⁴ *Phil.*: *Arist.
 άμνγμός *Tr.*: (lyr.) *Aesch.
 βρυγμός *Com.*: (lyr.) *Ephipp.; (dial.) *Eupol.
 έρνγμός *Phil.*: Arist. *Theophr.
 λαφυγμός *Com.*: (dial.) *Ar. *Eupol.
 σφυγμός *Phil.*: Arist. *Hipp.
 διωγμός *Tr.*: (lyr.) Aesch. *Eur.; (dial.) Eur.—*Hist.*: Xen.

¹ Al. στυφελισμός.² Cf. τρισμός.³ είργμοφύλαξ Xen.⁴ See also Aesch. *Eum.* 117 ff.

- καρδιωγμός Phil.*: Hipp.
κλωγμός Hist.: *Xen.¹
οἰμωγμός Tr.: (dial.) *Soph.
ὄνειρωγμός Phil.: *Arist.
ἐξονειρωγμός Phil.: Arist.
ἀρδμός Ep.: *Il. *Od.
ἄργεμον Tr.: Soph.—*Phil.*: Theophr.
ἄνθεμον Ep.: *Hymn.—*Lyr.*: *Semon.; *Sapph.; Pind.—*Com.*: (lyr.)
 *Cratin.; (dial.) *Ar. *Cephis.—*Phil.*: Theophr.
ἰάλεμος, ἰήλεμος Tr.: (lyr.) *Aesch. Eur.—*Com.*: (dial.) *Men. 682.
κοάλεμος Com.: (dial.) *Ar.
πόλεμος Ep.: *Batr. Hes. *Hymn. Il. Od.—*Lyr.*: *Anacr. Callin.
 *Mimn. *Scyth. Simon. *Socr. Theogn. Tyrt.; Bacchyl. Pind.
 *Stesich.—*Tr.*: (lyr.) Aesch. Eur. Soph. 129; (dial.) Aesch. Eur.
 Soph.—*Com.*: (lyr.) Ar. *Herm.; (dial.) *Antiph. Ar. *Eupol. *Hip-
 parch. *Men. *Plat.—*Hist.*: *Ephor. Hdt. Theop. Thuc. Xen.—
 Or.: Aeschin. And. Dem. Din. Hyp. Isae. Isoer. Lyc. Lys.—*Phil.*:
 Arist. Plat.
ἄνεμος Ep.: *Emped. Hes. Hymn. Il. Od.—*Lyr.*: *Theogn. Solon;
 *Archil.; Alcae. Sapph.; Bacchyl. Pind. Simon.—*Tr.*: (lyr.) Aesch.
 Eur. Soph.; (dial.) Aesch. Chaer. Eur. Soph.—*Com.*: (lyr.) *Ar.
 *Eubul.; (dial.) Antiph. Ar. *Demetr. *Eupol. *Men. 381; 840.—
 Hist.: Hdt. Thuc. Xen.—*Or.*: Dem.—*Phil.*: Arist. *Hipp. Plat.
 *Theophr.
δημός Ep.: *Hes. Hymn. Il. Od.—*Com.*: (lyr.) *Ar.; (dial.) Ar.
δῆμος Ep.: Hes. Hymn. Il. Od.—*Lyr.*: Callin. Solon Theogn. Tyrt.;
 Archil.; Alc. Anacr.; Pind.—*Tr.*: (lyr.) *Aesch. *Soph.; (dial.)
 Aesch. Eur. 41.—*Com.*: (lyr.) Ar.; (dial.) *Alex. Antiph. Ar. *Diod.
 *Men. *Philippid. 37; *Cratin.—*Hist.*: Hdt. *Theop. Thuc. Xen.—
 Or.: Aeschin. And. *Ant. Dem. Din. *Hyp. Isae. Isoer. Lyc. Lys.—
 Phil.: Arist. Plat.
κημός Tr.: (dial.) *Aesch. *Soph.—*Com.*: (lyr.) Ar.; (dial.) *Ar.—*Hist.*:
 *Xen.—*Phil.*: *Arist.
κνημός Ep.: Hymn. Il. Od.
βλαστημός Tr.: (dial.) Aesch.
βαθμός² Lyr.: *Philox.—*Tr.*: (dial.) *Soph.
ἀναβαθμός Hist.: *Hdt.—*Phil.*: *Arist.

¹ Al. κλωσμός.² βαθύς Pind.

ἐπαναβαθμός *Phil.*: *Plat.

γναθμός *Ep.*: Il. Od.—*Tr.*: (dial.) *Eur.

σταθμός *Ep.*: Hes. Hymn. Il. Od.—*Lyr.*: *Theogn.; Pind.—*Tr.*: (lyr.) Eur.; (dial.) Aesch. Eur. Soph. 41. 287. 327.—*Com.*: (dial.) *Antiph. Ar. *Eupol.—*Hist.*: Hdt. *Thuc. Xen.—*Or.*: *And. Dem.—*Phil.*: Arist. Plat. Theophr.

ναύσταθμον, ναύσταθμος *Tr.*: (lyr.) Eur.; (dial.) Eur.—*Hist.*: Thuc. *Xen.

βούσταθμον, βούσταθμος *Tr.*: (lyr.) *Eur.; (dial.) Eur.

τεθμός¹ *Lyr.*: Pind.

ἡθμός *Tr.*: (dial.) *Eur.—*Com.*: (dial.) *Epigen. *Pherecr.; *Cratin.—*Hist.*: *Xen.—*Phil.*: Arist.

κνυζηθμός *Ep.*: *Od.

έλκηθμός *Ep.*: *Il.

μυκηθμός *Ep.*: *Il. *Od.—*Tr.*: (dial.) *Aesch.

κηληθμός *Ep.*: Od.

κινηθμός *Lyr.*: *Pind.

ὄρχηθμός² *Ep.*: *Hes. *Hymn. *Il. Od.—*Lyr.*: *Theogn.

βρυχηθμός *Phil.*: *Arist.

μηνιθμός *Ep.*: Il.

ἀριθμός *Ep.*: Od.—*Lyr.*: *Semon.; Pind. *Simon. *Telest.—*Tr.*: (lyr.) Eur. *Soph.; (dial.) Aesch. Eur. Soph. 470.—*Com.*: (lyr.) *Ephipp.; (dial.) Ar. *Dion. *Euphr. *Men. Nicom. *Philem. *Timocl. 502.—*Hist.*: Hdt. Thuc. Xen.—*Or.*: *And. *Ant. Dem. Hyp. Isocr.—*Phil.*: Arist. Hipp. Plat. Theophr.

ἀρθμός³ *Ep.*: *Hymn.—*Tr.*: (lyr.) *Aesch.

πορθμός *Ep.*: *Emped. Od.—*Lyr.*: Pind.—*Tr.*: (lyr.) *Aesch. Eur. *Soph.; (dial.) Aesch. Eur. *Ion *Soph. 336.—*Hist.*: Hdt. Thuc.—*Phil.*: Arist.

ἰσθμός *Tr.*: (lyr.) *Soph.; (dial.) *Aesch.—*Com.*: (dial.) *Ar.—*Hist.*: Hdt. Thuc.—*Phil.*: Arist. Plat.

καυθμός *Phil.*: Theophr.

κλαυθμός *Ep.*: *Il. Od.—*Tr.*: (lyr.) *Aesch.—*Hist.*: Hdt.—*Phil.*: *Arist.

κευθμός *Ep.*: *Il.

¹ Cf. θεσμός.

² Cf. ὄρχησμός.

³ ἄρθμος Theogn.; Hdt.

ῥυθμός¹ *Lyr.*: *Theogn.—*Tr.*:² (lyr.) *Aesch.; (dial.) *Aesch. Eur.
*Ion(?)—*Com.*: (lyr.) Ar.; (dial.) *Alex. Ar. *Eupol.—*Hist.*: *Hdt.
*Thuc. Xen.—*Or.*: *Isocr.—*Phil.*:² Arist. Plat.

αἶμός *Tr.*: *Aesch.

λαίμός *Ep.*: Il. *Od.—*Tr.*: (lyr.) *Eur.; (dial.) Eur.—*Com.*: (lyr.) *Ar.
ῶκιμον *Com.*: (lyr.) *Strattis; (dial.) *Eubul.—*Phil.*: Theophr.

λίμός *Ep.*: Hes. *Hymn. Il. Od.—*Lyr.*: *Theogn.; *Hippon. *Semon.;
*Crates.; *Pind.—*Tr.*: (lyr.) *Soph.; (dial.) *Ach. Aesch. Eur. Soph.
—*Com.*: (lyr.) *Ar. *Cratin.; (dial.) *Alex. Antiph. Ar. *Demetr.
Men. *Nicol. *Posidipp. Timocl.; 1073.—*Hist.*: Hdt. Thuc. Xen.—
Or.: *Aeschin. Dem. Din. *Lyc. *Lys.—*Phil.*: Plat.

βούλιμος *Com.*: (dial.) Alex.

ἄλιμον *Com.*: (dial.) *Antiph.

μίμος *Tr.*: (lyr.) *Aesch. *Eur.—*Or.*: *Dem.—*Phil.*: Arist.

οἶμος *Ep.*: *Hes. *Hymn. *Il.—*Lyr.*: *Diagoras Pind. *Simon.—*Tr.*:
(dial.) Aesch. Eur.—*Com.*: (dial.) *Men.—*Phil.*: Plat.

κνδοιμός *Ep.*: Il.—*Lyr.*: *Anacr.—*Com.*: (dial.) *Ar.

λοιμός *Ep.*: *Hes. *Il.—*Tr.*: (lyr.) Aesch.; (dial.) *Aesch. *Soph.—
Com.: (dial.) *Eupol.—*Hist.*: Hdt. Thuc.—*Or.*: *Dem.—*Phil.*:
Arist. Plat.

ἄλοιμός *Tr.*: (dial.) *Soph.

ἐρύσιμον *Phil.*: Theophr.

τῖμος *Lyr.*: *Archil.—*Tr.*: (dial.) *Aesch.—*Com.*: 1164.

φίμος *Tr.*: (dial.) Aesch.—*Com.*: (dial.) *Diphil.

ὀφθαλμός *Ep.*: *Batr. *Emped. Hes. Hymn. Il. Od.—*Lyr.*: *Callin.
*Ion *Mimn. *Theogn.; *Archil. *Hippon. *Semon. *Solon; *Alcm.
*Sapph.; *Bacchyl. Pind.—*Tr.*: (lyr.) *Aesch. *Eur.; (dial.) Aesch.
*Dionys. Eur. *Mosch. Soph. 421. 485. 491; 278.—*Com.*: (lyr.)
*Cratin. *Pherecr.; (dial.) *Antiph. Ar. *Diphil. *Eubul. *Men.
*Nicom. *Pherecr. *Philem. 160. 388; *Alex.—*Hist.*: Hdt. *Thuc.
Xen.—*Or.*: Aeschin. *Ant. Dem. Din. *Hyp. *Isocr. Lyc. Lys.—
Phil.: Arist. Hipp. Plat. Theophr.

σκαλμός *Ep.*: *Hymn.—*Tr.*: (dial.) *Aesch. Eur.—*Phil.*: *Arist.

παλμός *Phil.*: *Arist. Hipp.

ἀποπαλμός *Phil.*: *Epicur.

ψαλμός *Lyr.*: *Pind. *Telest.—*Tr.*: (lyr.) *Aesch. Eur.; (dial.) *Diog.
Ath. *Phryn.

¹ Cf. ῥυσμός.

² ῥυθμίζω Soph.; Theophr.

τιλμός *Tr.*: (lyr.) *Aesch.

ὄλμος, ὄλμος *Ep.*: *Hes.*Il.—*Com.*: (dial.) Ar.*Eupol.—*Hist.*: *Hdt.
—*Phil.*: *Arist.*Theophr.

στολμός *Tr.*: (lyr.) *Aesch. Eur.; (dial.) *Aesch. Eur.

ἄμμος, ἄμμος *Hist.*: *Xen.—*Phil.*: Arist. Plat.

ψάμμος¹ *Ep.*: *Od.—*Lyr.*: *Pind.—*Hist.*: Hdt.—*Phil.*: Arist.*Hipp.

τριμμός *Hist.*: Xen.

κορμός, κόμμος *Tr.*: (lyr.) *Aesch.—*Phil.*: *Arist.

ἐγκαλυμμός *Com.*: (dial.) *Ar.

πλόμος *Phil.*: *Arist.

φλόμος *Com.*: (lyr.) *Eupol.; (dial.) *Cratin.—*Phil.*: *Arist.*Theophr.

βρόμος (a kind of oats) *Phil.*: *Theophr.

πρόμος² *Ep.*: Il.*Od.—*Tr.*: (lyr.) Aesch. Soph.; (dial.) *Aesch. Eur.—
Com.: (dial.) *Cratin.

ἄρμός *Tr.*: (lyr.) Eur.; (dial.) *Aesch.³ Eur.*Soph.—*Hist.*: *Xen.

καθαρμός *Ep.*: Emped. (title).—*Tr.*: (lyr.) Aesch.*Eur.; (dial.) Aesch.
Eur. Soph.—*Hist.*: *Hdt.*Xen.—*Or.*: *Dem.—*Phil.*: Arist. Plat.

περικαθαρμός *Phil.*: *Plat.

πταρμός *Com.*: (dial.) *Anaxipp.*Ar.—*Hist.*: *Thuc.—*Phil.*: Arist.
Hipp. Plat.

ἀγερμός *Phil.*: *Arist.

θέρμος *Lyr.*: *Crates.—*Tr.*: (dial.) *Crat.*Lycophr.—*Com.*: (lyr.)
*Alex.; (dial.) *Alex.*Timocl.—*Phil.*: Theophr.

εἶρμός *Phil.*: *Arist.

οἰκτιρμός *Lyr.*: *Pind.

ὄρμος *Ep.*: *Batr.*Hes. Hymn. Il. Od.—*Lyr.*: *Alcm. Pind.—*Tr.*: (lyr.)
*Aesch. Eur. Soph.; (dial.) Aesch.*Eur.*Soph.—*Com.*: (dial.) Ar.
*Crito.—*Hist.*: *Hdt. Thuc. Xen.—*Phil.*: *Plat.

κορμός *Ep.*: *Od.—*Tr.*: (dial.) Eur.—*Com.*: (dial.) *Ar.—*Hist.*: *Hdt.
—*Phil.*: *Theophr.

τόρμος *Hist.*: *Hdt.

φορμός *Ep.*: *Hes.—*Com.*: (dial.) Ar.—*Hist.*: Hdt.—*Or.*: *Lys.—
Phil.: *Arist.*Theophr.

συναγυρμός *Phil.*: *Plat.

ὀδυρμός *Tr.*: (lyr.) Eur.; (dial.) *Aesch. Eur.—*Or.*: *Isocr.—*Phil.*: Plat.

¹ V. l. for ψάμμη Aesch. *Pr.* 573 (lyr.).

² Cf. πράμος.

³ Adv. ἄρμοι.

- συρμός *Phil.*: *Arist.
 περισυρμός *Phil.*: *Theophr.
 ὀλοφυρμός *Com.*: (dial.) *Ar.—*Hist.*: Thuc.
 ἄχυρμός *Com.*: (dial.) 783.
 ἄσμός *Phil.*: *Arist.
 καταβασμός¹ *Tr.*: (dial.) *Aesch.
 κρανγασμός *Com.*: *Diphil.
 δασμός *Er.*: *Hes. *Hymn. *Il.—*Lyr.*: *Theogn.—*Tr.*: (dial.) *Eur.
 Soph.—*Hist.*: Xen.—*Or.*: *Isocr.—*Phil.*: Plat.
 ἀναδασμός *Hist.*: Hdt.—*Or.*: *Dem. *Isocr.—*Phil.*: Plat.
 ἀποδασμός *Hist.*: *Thuc.
 κραδασμός *Phil.*: *Epicur.²
 σφαδασμός *Phil.*: *Plat.
 δელεασμός *Phil.*: *Arist.
 κολεασμός *Com.*: 1046.
 ἐπηρεασμός *Phil.*: Arist.
 τωθασμός *Phil.*: *Arist.
 βιασμός *Com.*: *Eupol.
 πλαγιασμός *Phil.*: *Epicur.
 σφαγιασμός *Tr.*: (lyr.) *Eur.
 αὐτοσχεδιασμός *Or.*: Alcidas.
 θειασμός *Hist.*: *Thuc.
 ἐπιθειασμός *Hist.*: *Thuc.
 ἡμιολιασμός *Or.*: *Ant.
 σχετλιασμός *Hist.*: *Thuc.—*Phil.*: *Arist.
 γωνιασμός *Com.*: (dial.) *Ar.—*Or.*: *Lys.
 ἄδωνιασμός *Com.*: (dial.) *Ar.
 ὀψωνιασμός *Com.*: *Men.
 συβαριασμός *Com.*: (dial.) *Phryn.
 στασιασμός *Com.*: (dial.) *Men.—*Hist.*: Thuc.—*Phil.*: *Arist.
 πλησιασμός *Phil.*: Arist.
 ἀφροδισιασμός *Phil.*: Arist.
 ἐνθουσιασμός *Phil.*: Arist. *Plat.
 φυσιασμός *Phil.*: *Arist.
 ἄρτιασμός *Phil.*: *Arist.

¹ Cf. βαθμός.² Al. κράδανσιν.

- ἐπφασμός Phil.: Arist.*
σαρκασμοπιτυνοκάμπτης Com.: Ar.
*ἐπιπολασμός Phil.: *Arist.*
*ἀναφλασμός Com.: *Eupol.*
*ἐκπαφλασμός Phil.: *Arist.*
*νασμός Tr.: (lyr.) Eur.; (dial.) *Eur.*
ἐρινασμός Phil.: Theophr.
πλεονασμός Phil.: Arist.
*ποασμός Phil.: *Theophr.*
πεπασμός Phil.: Hipp.
*σπασμός Tr.: (dial.) Soph.—Com.: (dial.) Ar.—Hist.: *Hdt. *Thuc.—Phil.: Arist. Hipp.*
*ἀντισπασμός Com.: (dial.) *Ar.*
*ἀσπασμός Lyr.: *Theogn.—Phil.: Plat.*
*βρασμός Phil.: *Arist.*
*δρασμός Tr.: (lyr.) Eur.; (dial.) *Aesch. Eur.—Hist.: Hdt.—Or.: *Aeschin*
*φυσασμός Phil.: *Arist.*
ἐξετασμός Or.: Dem.
*ῥιπτασμός Phil.: *Hipp.*
*χορτασμός Com.: *Anaxan.*
συνδυασμός Phil.: Arist.
*κατασκευασμός Or.: *Dem.*
*χλευασμός Or.: *Dem.*
*καχασμός Com.: (dial.) *Ar.*
*στοχασμός Phil.: *Plat.*
*έσμός, έσμός Tr.: (lyr.) Aesch.; (dial.) *Aesch. *Eur.—Com.: (dial.) Ar.—Hist.: Hdt. *Xen —Phil.: Arist. Plat.*
ἀφεσμός Phil.: Arist.
*δεσμός Ep.: Hes. Hymn. Il. Od. Parm.—Lyr.: *Simon. *Solon *Theogn.; *Semon.—Tr.: (lyr.) Aesch. Eur. *Soph.; (dial.) Aesch. Eur. Soph. 321.—Com.: (lyr.) *Ar.; (dial.) Ar. 215.—Hist.: Hdt. Thuc. Xen.—Or.: And. Dem. *Hyp. *Isocr. Lys.—Phil.: Arist. *Hipp. Plat.*
*κατάδεσμος Com.: (dial.) *Theop.—Phil.: *Plat.*
*ἐπίδεσμος Com.: (dial.) *Ar.—Phil.: *Arist.*
*ποσίδεσμος Phil.: *Plat.*
*σύνδεσμος Tr.: (lyr.) *Eur.; (dial.) Eur.—Hist.: *Thuc.—Phil.: Arist. Plat.*

ζυγόδεσμον *Er.*: *Il.

ἀπόδεσμος *Com.*: (dial.) *Ar.*

ἱππόδεσμον *Tr.*: (dial.) **Eur.*(?)

στρωματόδεσμον *Com.*: (lyr.) **Pherecr.*; (dial.) **Ar.*; **Amips.*—*Hist.*: **Xen.*

θεσμός¹ *Er.*: **Hymn.* **Od.*—*Lyr.*:² **Anacr.*—*Tr.*: (lyr.) *Aesch.* **Soph.*; (dial.) *Aesch.* **Aristarch.* **Eur.* *Soph.*—*Com.*: (lyr.) **Ar.* **Cratin.*; (dial.) **Alex.*—*Hist.*: **Hdt.* **Xen.*—*Or.*: *And.* *Dem.* **Lyc.*—*Phil.*: **Arist.* **Plat.*

ἐκπиеσμός *Phil.*: **Arist.* **Epicur.*³

συμπиеσμός *Phil.*: **Arist.*

τειεσμός *Phil.*: *Hipp.*

μέλλησμός *Phil.*: **Epicur.*

κνησμός *Phil.*: *Arist.* **Hipp.*

ἀγαπησμός *Com.*: (dial.) **Men.*

λοιδορησμός *Com.*: (dial.) **Ar.*

χρησμός *Lyr.*: *Solon*; **Pind.*—*Tr.*: (lyr.) **Aesch.* *Eur.*; (dial.) *Aesch.* *Eur.* *Soph.*—*Com.*: (lyr.) **Amips.*; (dial.) *Ar.*—*Hist.*: *Hdt.* *Thuc.* *Xen.*—*Or.*: **Aeschin.* **Isocr.* *Lyc.*—*Phil.*: *Arist.* *Plat.*

πατησμός *Tr.*: (dial.) **Aesch.*

νουθετησμός *Com.*: **Menand.*

κροτησμός *Tr.*: (dial.) **Aesch.*

ὀρχησμός⁴ *Tr.*: (lyr.) **Aesch.*—*Hist.*: **Char.*

ἄσμός *Com.*: **Plat.*

καταιγισμός *Phil.*: **Epicur.*

λογισμός *Tr.*: (dial.) **Eur.*—*Com.*: (dial.) **Antiph.* **Ar.* **Diod.* *Men.* **Philem.* 773.—*Hist.*: **Theop.* *Thuc.* *Xen.*—*Or.*: *Aeschin.* *Dem.* **Hyp.* *Isocr.* *Lys.*—*Phil.*: *Arist.* **Epicur.* *Plat.*

διαλογισμός *Or.*: **Aeschin.* *Dem.*

ἀναλογισμός *Com.*: (dial.) **Men.*—*Hist.*: *Thuc.* **Xen.*

παραλογισμός *Com.*: (dial.) **Men.*—*Or.*: **Lyc.*—*Phil.*: *Arist.*

ἐπιλογισμός *Hist.*: **Thuc.*⁵—*Phil.*: **Arist.*

συλλογισμός *Phil.*: *Arist.* *Plat.*

¹ Cf. τεθμός.

² θεσμοφόρος *Pind.*

³ *Al.* ἐκπιασμόν.

⁴ Cf. ὀρχηθμός.

⁵ In *Dion. H. Al.* περιλογισμός.

προσυλλογισμός *Phil.*: Arist.

ἀπολογισμός *Or.*: *Aeschin.

φλογισμός *Lyr.*: *Alcae.

λυγισμός *Com.*: (dial.) *Ar.

βαδισμός *Phil.*: *Plat.

μηδισμός *Hist.*: Hdt. Thuc.—*Or.*: *Dem. *Isocr.

ἀνδραποδισμός *Hist.*: Thuc.—*Or.*: Dem. Isocr. *Lyc.—*Phil.*: Plat.

ἐμποδισμός *Phil.*: *Arist.

δανεισμός *Tr.*: (dial.) *Eur.—*Phil.*: *Arist. Plat.

ἐπηρεισμός *Phil.*: *Epicur.

σεισμός *Tr.*: (dial.) Eur. *Soph.—*Com.*: (dial.) *Antiph. *Ar.—*Hist.*:

Hdt. Thuc. Xen.—*Or.*: Dem.—*Phil.*: Arist. Plat.

ἐθισμός *Com.*: *Posidipp.—*Or.*: *Dem.—*Phil.*: Arist.

ἐρεθισμός *Phil.*: Hipp. *Theophr.

μυχθισμός *Tr.*: (dial.) *Eur.

ὠθισμός *Com.*: (dial.) *Anaxan.—*Hist.*: Hdt. *Thuc. *Xen.

κορδακισμός *Com.*: *Nicoph.—*Or.*: *Dem.

προπηλακισμός *Hist.*: *Hdt.—*Or.*: *Aeschin. Dem.—*Phil.*: Arist
*Plat.

φενακισμός *Com.*: (dial.) *Ar.—*Or.*: Dem. Din. *Isocr.

χαρακισμός *Com.*: (dial.) *Pherecr.

ὀστρακισμός *Phil.*: Arist.

πιθηκισμός *Com.*: (dial.) *Ar.

αἰκισμός *Or.*: Dem.

κιλικισμός *Hist.*: *Theop.

οἰκισμός *Lyr.*: *Solon.—*Phil.*: *Plat.

ἀποικισμός *Phil.*: *Arist.

κατοικισμός *Phil.*: *Arist. Plat.

σολοικισμός *Phil.*: Arist.

ἀττικισμός *Hist.*: Thuc.

ἀκκισμός *Com.*: (dial.) *Philem.

τοκισμός *Hist.*: *Xen.—*Phil.*: *Arist.

γαργαλισμός *Com.*: (dial.) *Hegesipp.; *Ar.—*Phil.*: *Arist. Plat.

ἀποκραυπαλισμός *Com.*: 946.

ῥοπαλισμός *Com.*: (dial.) *Ar.

κεφαλισμός *Phil.*: Arist.

- σφακελισμός *Tr.*: *Eur.—*Phil.*: Arist. Theophr.
 πτυελισμός, πτυαλισμός *Phil.*: Hipp.
 κλισμός *Ep.*: *Hymn. Il. Od.—*Lyr.*: *Theogn.—*Tr.*: (lyr.) *Eur.—
Phil.: *Arist.
 κιγκλισμός *Com.*: *Men.
 βαλλισμός *Com.*: (dial.) *Alex.
 ἐμφυλλισμός *Phil.*: *Arist.
 ἄκροβολισμός *Hist.*: *Thuc. Xen.—*Phil.*: *Plat.
 ὀπλισμός *Tr.*: (lyr.) *Aesch.
 γρυλισμός *Phil.*: *Arist.
 χυλισμός *Phil.*: *Theophr.
 ἐνοφθαλμισμός *Phil.*: Theophr.
 τηγανισμός *Com.*: *Men.
 φρυγανισμός *Hist.*: Thuc.
 τυμπανισμός *Tr.*: (dial.) *Ar.
 βασανισμός *Com.*: (dial.) *Alex.
 ἀφανισμός *Phil.*: *Arist. Theophr.
 ξενισμός *Phil.*: *Plat.
 ἀτενισμός *Phil.*: *Theophr.
 κτενισμός *Tr.*: (dial.) *Eur.
 κατακτενισμός *Hist.*: *Hdt.
 γαληνισμός *Phil.*: *Epicur.
 κνισμός *Tr.*: (dial.) *Soph.—*Com.*: (dial.) *Ar.
 εὐδαιμονισμός *Phil.*: Arist.
 τετραγωνισμός *Phil.*: Arist.
 ἀγωνισμός *Hist.*: *Thuc.
 κωθωνισμός *Phil.*: Arist.
 παιωνισμός *Hist.*: *Thuc.
 λακωνισμός *Hist.*: Xen.
 φλοῖσμός *Phil.*: *Theophr.
 περιφλοῖσμός *Phil.*: *Theophr.
 ἀφλοισμός *Ep.*: *Il.
 ἀθροισμός *Phil.*: Theophr.
 ἐκριπισμός *Phil.*: *Epicur.
 ὀπισμός *Phil.*: *Theophr.
 ἐκτοπισμός *Phil.*: *Arist.

- φιλιππισμός *Or.*: *Dem.
 καρπισμός *Phil.*: *Arist. *Theophr.
 ἐπιδορπισμός *Phil.*: *Arist.
 καλλωπισμός *Hist.*: Xen.—*Or.*: *Hyp.—*Phil.*: Plat.
 ἀνθρωπισμος *Phil.*: *Aristipp.
 βαρβαρισμός *Phil.*: *Arist.
 μακαρισμός *Phil.*: *Arist. *Plat.
 ὀαρισμός *Ep.*: *Hes.
 σανσαρισμός *Phil.*: *Arist.
 ὑβρισμός *Tr.*: (dial.) *Aesch.
 θερισμός *Com.*: *Eupol.—*Hist.*: *Xen.—*Phil.*: *Theophr.
 μερισμός *Phil.*: *Arist. *Plat. Theophr.
 διαμερισμός *Phil.*: *Plat.
 σφετερισμός *Phil.*: *Arist.
 νεωτερισμός *Or.*: *Dem.—*Phil.*: *Arist. Plat.
 μυκτηρισμός *Com.*: *Men.
 ὀρισμός *Or.*: *Hyp.—*Phil.*: Arist.
 διορισμός *Phil.*: Arist. Plat. Theophr.
 ἀφορισμός *Phil.*: *Arist. Theophr.
 πνυθαγορισμός *Com.*: (dial.) *Alex.
 ὑποκορισμός *Phil.*: *Arist.
 κοπρισμός *Phil.*: *Theophr.
 τρισμός¹ *Phil.*: *Theophr.
 ἐγκεντρисμός *Phil.*: *Arist.
 γαστρισμός *Com.*: (dial.) *Sophil.
 βληστρισμός *Phil.*: Hipp.
 θησαυρισμός *Phil.*: *Arist. *Theophr.
 σιλούρισμός *Com.*: (dial.) *Diphil.
 ἐμπυρισμός *Or.*: *Hyp.
 μετεωρισμός *Phil.*: Arist. *Hipp.
 γνωρισμός *Phil.*: *Arist.
 ἀναγνωρισμός *Phil.*: *Arist.
 φθινοπωρισμός *Lyr.*: *Anan.
 χωρισμός *Phil.*: Arist. *Plat. Theophr.
 τραγηματισμός *Phil.*: *Arist.

¹ Cf. *τριγμός*.

- χρηματισμός *Hist.*: *Xen.—*Or.*: Dem. Isocr.—*Phil.*: Arist. Plat.
 σχηματισμός *Phil.*: Arist. Plat. *Theophr.
 ἱματισμός *Phil.*: *Theophr.
 σπερματισμός *Phil.*: Theophr.
 χρεμετισμός *Com.*: (lyr.) *Ar.
 ἐπισιτισμός *Hist.*: Xen.—*Or.*: Dem. *Hyp.
 ἀπολακτισμός *Tr.*: (dial.) *Aesch.
 οἰκτισμός *Tr.*: (dial.) *Aesch.—*Hist.*: *Xen.
 χαριεντισμός *Phil.*: Plat.
 ἀκοντισμός *Hist.*: *Xen.
 ἐξακοντισμός *Phil.*: *Arist.
 καταποντισμός *Or.*: *Isocr.
 πτισμός *Com.*: (dial.) *Nicophon.
 καταγλωττισμός *Com.*: 1027.
 σκαριφισμός *Com.*: (lyr.) *Ar.
 τειχισμός *Hist.*: Thuc.—*Or.*: *Dem.
 ἀνατειχισμός *Hist.*: *Xen.
 ἐπιτειχισμός *Hist.*: Thuc. *Xen.—*Or.*: *Dem.
 περιτειχισμός *Hist.*: Thuc.
 σχισμός *Tr.*: (lyr.) *Aesch.
 κόσμος *Er.*: *Emped. Hes. Hymn. Il. Od. *Parm.—*Lyr.*: *Demodocus
 *Hippon. *Philisc. Phocyl. Solon; *Anacr.; Bacchyl. *Lycophr.
 Pind. *Simon. *Timoth.—*Tr.*: (lyr.) Aesch. Eur. *Soph.; (dial.) *Ach.
 Aesch. Eur. *Ion Soph. 443. 557.—*Com.*: (lyr.) *Alex. Ar.; (dial.)
 Alex. *Ar. *Philem.—*Hist.*: Hdt. Thuc. Xen.—*Or.*: *Aeschin. *Ant.
 Dem. Din. *Hyp. *Isocr. *Lys.—*Phil.*: Arist. Plat.
 διάκοσμος *Hist.*: *Thuc.—*Phil.*: Arist. Democr. (title).
 λευσμός *Tr.*: (dial.) *Aesch. *Eur.
 κελευσμός *Tr.*: (dial.) Eur.
 διακελευσμός *Hist.*: *Thuc.
 παρακελευσμός *Hist.*: *Thuc. *Xen.—*Or.*: *Lys.
 ἄλυσμός *Phil.*: *Hipp.
 κατακλυσμός *Or.*: *Dem.—*Phil.*: Arist. Plat.
 συγκλυσμός *Com.*: (dial.) *Men.—*Phil.*: *Arist.
 παροξυσμός *Or.*: *Dem.—*Phil.*: Hipp.
 ποππυσμός *Hist.*: *Xen.

ῥυσμός¹ *Lyr.*: *Archil.; *Anacr.—*Phil.*: Arist. *Democr.

ἔρυσμός *Ep.*: *Hymn.

μακρυσμός *Phil.*: *Arist.

πλατυσμός *Phil.*: *Arist.

τραχυσμός *Phil.*: *Hipp.

κλωσμός² *Hist.*: *Xen.

θρωσμός *Ep.*: Il.

ἐκτρωσμός *Phil.*: *Arist.

ἀτμός³ *Tr.*: (dial.) Aesch. Eur.—*Phil.*: Arist.

ἐρετμόν *Ep.*: Od.—*Lyr.*: *Pind.—*Tr.*: (lyr.) *Aesch. Eur.; (dial.) Eur.
—*Com.*: (lyr.) *Plat.

πότμος *Ep.*: Il. Od.—*Lyr.*: *Arist.; *Bacchyl. Pind. *Simon.—*Tr.*: (lyr.)
Aesch. Eur. Soph. 542; (dial.) Aesch. Eur. Soph.; 131.—*Phil.*: Arist.

θυμός *Ep.*: *Batr. Emped. Hes. Hymn. Il. Od. —*Lyr.*: *Callin. *Mimn.
*Plat. *Solon Theogn. Tyrt.; Archil. *Hippon Semon. *Solon; Alcae.
*Anacr. *Sapph.; Bacchyl. Pind. *Praxilla *Simon.—*Tr.*: (lyr.)
Aesch. Eur. Soph. 482; (dial.) Aesch. Eur. *Mosch. *Neophr. Soph.
*Sosiph. 18. 175. 176. 379. 390.—*Com.*: (lyr.) Ar. *Hermipp.; (dial.)
Ar. *Theop.—*Hist.*: Hdt. Thuc. Xen.—*Or.*: *And. *Ant. Dem.—
Phil.: Arist. *Hipp. Plat.

θύμον, θύμος *Lyr.*: *Crates.—*Com.*: (lyr.) *Ar.; (dial.) Alex. Antiph.
Ar. Aristophon *Eubul. *Eupol. *Pher. *Philem.—*Phil.*: Arist.
Theophr.

γίγγλυμος, γιγγλυμός *Hist.*: *Xen.—*Phil.*: *Arist.

ἔλυμος (musical instrument) *Tr.*: Soph.—*Com.*: *Callias *Cratin. II.

ἔλυμος (grain) *Com.*: *Ar.—*Phil.*: Theophr.

σκόλυμος *Ep.*: *Hes.—*Lyr.*: *Alcae.—*Phil.*: Theophr.

ῥυμός *Ep.*: Il.—*Hist.*: *Hdt.

δρυμός *Ep.*: *Il. Od.—*Lyr.*: *Telest.—*Tr.*: (lyr.) *Eur.; (dial.) *Aesch.
Eur. *Soph.—*Hist.*: Xen.—*Phil.*: Arist.

κρυμός *Tr.*: (dial.) *Eur. *Soph.—*Hist.*: Hdt.

χυμός *Tr.*: (dial.) *Soph.—*Com.*: (dial.) *Arched. *Damox.—*Phil.*:
Arist. Plat. Theophr.

βρεχμός *Ep.*: *Il.

συνεοχμός *Ep.*: *Il.

¹ Cf. ῥυθμός.

² Al. κλωγμός.

³ ἀτμός Hdt.; Arist. Plat. ἀτμίξω Soph.; Pherecr.; Xen.; Hipp.

πλοχμός *Ep.*: *Il.

αύχμός *Tr.*: (dial.) *Eur.—*Com.*: (dial.) Ar. *Philem.—*Hist.*: Hdt.
*Thuc. *Xen.—*Or.*: *Isocr.—*Phil.*: Arist. Hipp. Plat. Theophr.

μυχμός *Ep.*: *Od.

ἰωχμός *Ep.*: *Hes. Il.

ῥωχμός 'cleft' *Ep.*: *Il.

βωμός *Ep.*: Hes. Hymn. Il. Od.—*Lyr.*: *Arist. *Simon. *Theogn.
*Xenoph.; *Sapph.; Bacchyl. Pind.—*Tr.*: (lyr.) Aesch. Eur. *Thesp.;
(dial.) Aesch. Eur. Soph.—*Com.*: (lyr.) *Ar.; (dial.) *Antiph. Ar.
*Men. *Pherecr. *Timocl. 45. 341.—*Hist.*: Thuc. Xen.—*Or.*: Aeschin.
And. Dem. *Din. *Hyp. Isae. *Isocr. *Lyc. Lys.—*Phil.*: Arist. Plat.

ζωμός *Lyr.*: *Asius.—*Com.*: (lyr.) *Anaxan. Epil.; (dial.) *Alex.
*Amips. *Anaxan. Antiph. Ar. *Aristophon *Axionic. *Diphil.
*Euphr. *Metag. *Nicophr. *Nicostr. Pher. *Telecl.; *Eupol.—
Phil.: Arist. *Plat.

θωμός *Tr.*: (dial.) *Aesch.—*Com.*: (lyr.) *Ar.; (dial.) *Ar.—*Phil.*:
*Theophr.

κῶμος *Ep.*: *Hymn.—*Lyr.*: Theogn.; Bacchyl. Pind.—*Tr.*: (lyr.) Eur.
375; (dial.) *Aesch. Eur.—*Com.*: (lyr.) *Ar.; (dial.) *Alex. *Antiph.
*Apoll.C. Ar. *Axion. Eubul.—*Hist.*: *Hdt. Xen.—*Or.*: *Aeschin.
Dem. *Isae. *Lys.—*Phil.*: Plat.

-βλωμος. See possessive compounds.

μῶμος *Ep.*:¹ *Od.—*Lyr.*: *Simon. *Theogn.; Semon.; Pind.—*Tr.*: (dial.)
*Soph.

ἄμωμον *Phil.*: *Arist. *Theophr.

καρδάμωμον *Phil.*: *Theophr.

κιννάμωμον, κινάμωμον *Hist.*: Hdt.—*Phil.*: Arist. *Theophr.

ψωμός *Ep.*: *Od.—*Com.*: (dial.) *Amips.; Epil.—*Hist.*: *Xen.—
Phil.: Arist.

Of these 394 forms² 70 occur in epic, 25 in elegiac, 14 in iambic, 15 in melic, 31 in choral poetry, 65 in lyric parts of tragedy, 93 in tragic dialogue, 29 in lyric parts of comedy, 88 in comic dialogue, 100 in history, 55 in the orators, 240 in philosophy. Of the forms in -ασμός and -ισμός there are found 4 in epic, 4 in elegiac, 1 in iambic, 1 in melic, none in choral poetry, 6 in

¹ Μῶμος Hes.

² Not including botanical names.

lyric parts, 15 in dialogue in tragedy, 2 in lyric parts, 26 in dialogue in comedy, 37 in history, 30 in the orators, 105 in philosophy.

The following are known only from inscriptions: *ἡγορβισμός* Arcad. (Hoffmann, Gr. Dial. I, p. 23), *προδανεισμός* Caria (CIG. 2717b), *καταδουλισμός* Delph. (Coll. 1689), *τερμονισμός* Meg. (Coll. 3025), *μερισμός* Ephesus (Dittenberger, Sylloge 344), *δειγματισμός* Rosetta Stone, *καρφισμός* Caria (CIG. 2700e), *διατειχισμός* Troez. (Coll. 3364), *πρωτόκόσμος* Crete (Mus. Ital. III, p. 668).

Of primary adjectives formed by means of the suffix *-μο- θελεμός, θελημός, ἐθελημός* (: *θέλω, ἐθέλω*), *λαιμός, βριμός· μέγας, χαλεπός* Hesych., *σιμός, θερμός* (: *θέρωμαι*), *δοχμός* (: Skt. *jihmās*?) are oxytone, and *ἔρημος, ἔφθιμος*¹ barytone. These are all apparently active.² Secondary adjectives, excepting *ἰταμός* (: *ἴτης*) and *νεοχμός* (cf. *νεοσσός* for *-χίος*), have recessive accent: *ἡδυμος* (: *ἡδύς*), *νήδυμος*,³ *ἔτυμος* (cf. *ἐτέος*), *ἐτήτυμος* and *ἐμπείραμος* Manetho (*ἐμπέραμος*⁴ Call.), which seems to be an extension of the possessive compound *ἐμπειρος*.

There remains only the group of adjectives in *-ῖμος*. These are for the most part connected with abstract substantives in *-ή, -ος* (second or third declension), or *-σις*.

With nouns in *-ή* are connected *ἀρπάγιμος* Call., *φύγιμον*⁵ And. (Cauer 47), *ἀγώγιμος, συναγώγιμος, ἐξαγώγιμος, ἐπαγώγιμος* Plut., *εἰσαγώγιμος, ἐπεισαγώγιμος, αἰοιδιμός (παναοιδιμός), ἐδώδιμος, ἄλκιμος*,⁶ *ὄλκιμος* Hipp., *εὐόλκιμος* Hipp., *δόκιμος, ἀδόκιμος, ἀποδόκιμος*

¹ See Collitz, AJP. VIII, 214 ff.

² Such nouns of agency as *ἄρχαμος, μῖμος* might be considered here, but since they are always substantives, they have been grouped with the nouns of action. So among secondary derivatives *πρόμος*.

³ This, if not a variation of *ἡδυμος* (for similar developments in Modern Greek see Hatzidakis, Einleitung in die neuogr. Grammatik, 51), is surely influenced by it.

⁴ Cf. *ἐμπερής· ἐμπειρος. Σοφοκλῆς* Hesych.

⁵ 'Place of refuge.' So *φυγή*.

⁶ Note dative *ἀλκί*.

Diosc., εὐδόκιμος, πλόκιμος, ἀναβόλιμος Hesych., ἐκβόλιμος, ἐμβόλιμος, ἐπεμβόλιμος Jo. Lyd., παρεμβόλιμος Byz., ὑπερβόλιμος Schol. Ar., ποῖνιμος, γόνιμος, ψυχογόνιμος Philo, μόνιμος, παραμόνιμος, ἐπιμόνιμος Geop., κάμπιμος, πόμπιμος, διαπόμπιμος Diod., ἀναπόμπιμος Diod., παραπόμπιμος Schol. Eur., ἀποπόμπιμος Philo, κλόπιμος Ps.-Phocyl., ἀποτρόπιμος (s. v. ὄξυνθῦμα) Hesych., φθόριμος Manetho, σπόριμος, κούριμος, τρόφιμος, κατόχιμος Luc., κατοκώχιμος (κατακώχιμος). The related substantives are paroxytone in the case of παιπάλιμος Theognost., ὥριμος, ὀπώριμος Suid., αἴσιμος, μάχιμος, λόγχιμος.

To nouns of action in -ος of the second declension belong λόγιμος, νόμιμος, μόριμος, πόριμος, φόριμος Anth., δρόσιμος Plut., πότιμος, φόρτιμος¹ Schol. Ar., νόστιμος,¹ ἀνόστιμος, πλῶιμος. With oxytone o-stems are connected ζύγιμος Polyb., σκόπιμος Eust., λόπιμος Nicand., κάρπιμος, καίριμος Ath.

Others are similarly related to neuters of the third declension in -ος : κύδιμος, ἔθιμος Diod., ἀνθιμος Orph., πένθιμος, πολυπένθιμος Anth., ἔχθιμα· μισήματα. Σοφοκλῆς Hesych., ὠφέλιμος (: ὄφελος), ψυχωφέλιμος Byz., κάλλιμος. The frequency with which substantives of this type occur with adjectives in -ρός justifies the assumption of a neuter *φαῖδος in explanation of φαίδιμος. Here Wackernagel, Vermischte Beitr., p. 11, sees evidence in Greek of the interrelation of stems in -ro- and -i- which Bartholomae pointed out for the Aryan.

A small group of adjectives in -άλιμος may be mentioned here. ἰδαλιμος, εἰδάλιμος, κυδάλιμος, πευκάλιμος (cf. ἐχεπευκές), all found in the early epic, and ψευδάλιμος, cited in Hesychius, seem to be formed directly from similar neuters (ἴδος, etc.). The origin of the suffix -αλιμο- is probably to be sought in the similarity in meaning of αἶθαλος, αἰθάλη and αἶθος, ἄγκαλος, ἀγκάλη and ἄγκος.² There is a similar extension of σ-stems by the suffix -αλεο- in παρβαλέος, ῥιγαλέος, κερδαλέος, ψευδαλέος, πενθαλέος. φυτάλιμος EM.³ is to be referred to φυτόν, καρπάλιμος probably to καρπός

Here the suffix of the substantive is -to- (Brugmann, Grundriss II, 208n).

² Cf. further κροκάλη with κρόκη, κρόταλον with κρότος, τροχαλός with τροχός.

³ Schmidt reads φυτάλιμος in Hesych.

'wrist'; no nominal basis can be cited for *ἀρπάλιμος*: *ἀρπακτός προσφιλής* Hesych. (cf. *ἀρπαλέος*).

None of the above classes of substantives can compare with nouns of action in *-sis* (*-tis*) in the number of derived adjectives in *-imos*. To these belong *συνάξιμος* Eust., *ἀλλάξιμος* late, *φυλάξιμος* Plut. (?), *παραχαράξιμος* Suid., *πράξιμος* Polyb. (*πράκτιμος* Delph. Collitz 1686), *ἀνασάξιμος*¹ Att. (CIA. II, 780), *ἀλέξιμον* Nicand., *αὔξιμος*,² *φεύξιμος* Polyb., *ἀποκηρύξιμος* CIA. II, 476, *φύξιμος*, *ἀφύξιμος* Nicand., *καταφύξιμος*³ Plut., *τρώξιμος* Hipp., *βάσιμος*, *ἀναβάσιμος* Cyrill., *προσβάσιμος* Byz., *στεγάσιμος* (s. v. *ἐρέψιμον*) Hesych., *νεάσιμος* Gloss., *ιάσιμος*, *ἐνδοιάσιμος*, *γελάσιμος*, *καταγελάσιμος* Plautus, *ἀράσιμος*⁴ Suid., *ἐπαράσιμος* Ps.-Phocyl., *καταράσιμος* Suid., *δράσιμος*, *περάσιμος*, *διαπεράσιμος* Schol. II., *πράσιμος*, *ἐορτάσιμος* Plut., *στάσιμος*,⁵ *ἀναστάσιμος* Eccl., *παραστάσιμος* Byz., *περιστάσιμος* Timae., *φάσιμος* Phot., *καθέσιμον* Att. (CIA. II, 444), *ἀνέσιμος* Schol. Thuc., *ἀφέσιμος*, *ἐφέσιμος*, *αἰδέσιμος* Luc., *περιθέσιμος* Joseph., *ὑπεχθέσιμος* Cret. (Cauer 119), *ἀποθέσιμος* Joseph., *ὑπερθέσιμος* Eccl., *πίεσιμος* Gloss., *ἀκέσιμος* Plut., *ἀρκέσιμος* Syria (CIA. 9899), *ἀποτελέσιμος* (s. v. *θεμνήσασα*) Hesych., *αἰρέσιμος*, *ἐξαιρέσιμος*, *ναυπηγήσιμος*,⁶ *τρυγήσιμος* Hesych., *παιδοποιήσιμος* Schol. Soph., *οἰκήσιμος* Polyb., *ἐνοικήσιμος* Schol. Soph., *ἐξοικήσιμος*, *ὠφελήσιμος*, *νωμήσιμος* Nicand., *ὀνήσιμος*, *ἀρνήσιμος*, *προσκυνήσιμος* Jo. Chrys., *προφωνήσιμος* Byz., *προσφωνήσιμος* Eccl., *χρήσιμος*, *ἀχρήσιμος*, *παγχρήσιμος* Eus., *ἀμφισβητήσιμος*, *ἀναμφισβητήσιμος* Eus., *ζητήσιμος*, *πτήσιμος* Julian, *ἐπαναπτήσιμος*, *ὀπτήσιμος*, *ἀθροίσιμος* Eccl., *κρίσιμος*, *κατακρίσιμος* Arr., *χρίσιμος* Schol. Ar., *διαδόσιμος* Synes., *παραδόσιμος* Polyb., *ἐπιδόσιμος*, *ἐκδόσιμος* Poll., *ἐνδόσιμος*, *ἀποδόσιμος* Schol. Thuc., *ἀρόσιμος* Or. Sib., *ἐγέρεσιμος* Theocr., *φύρσιμος* Nicand., *καύσιμος*, *κατακαύσιμος* (s. v. *ἄθινα*) Hesych., *κλαύσιμος* Gloss., *ἀναπαύσιμος*

¹ Cf. p. 16 of this volume. *σάξις* is found, but not the compound with *ἀνά*.

² *αὔξις* in Plat. *Phileb.* 42 D is not well supported. In composition *αὔξι-* and *αὔξο-* appear (Osthoff, *Verbum*, p. 199).

³ *φύξις* is rare; **κατάφυξις* does not occur.

⁴ **ἄρασις* does not occur, but *κατάρσις* occurs in the Septuagint.

⁵ *ὑδροστάσιμος* Diosc. is presumably based on a compound substantive.

⁶ *ναυπήγησις* only in Hesych.

Eust., καταπαύσιμος Eccl., ὀδεύσιμος¹ Strab., περιοδεύσιμος Gloss., παροδεύσιμος Schol. Call., κελεύσιμος Schol. Soph., ἀμεύσιμος Apoll. Rh., κατανεύσιμος Cyrill., διατοξεύσιμος Plut., ὑπερτοξεύσιμος, κηπεύσιμος Hermias, ἀγρεύσιμος Schol. Soph., ἀπαγορεύσιμος Byz., πορεύσιμος, στρατεύσιμος, ἐκστρατεύσιμος, σιτεύσιμος Anth., φυτεύσιμος Diod., βακχεύσιμος, θύσιμος,² ἐκθύσιμος, λύσιμος, καταλύσιμος, ἀπολύσιμος, πλύσιμον Gloss., ἀνύσιμος, ἀκούσιμος, φύσιμος, μαστιγώσιμος Luc., μισθώσιμος, βιώσιμος, ἀποβιώσιμος, ἀλώσιμος, ἀμβλώσιμος Manetho, κενώσιμος Nicet., καρπώσιμος Ath., βρώσιμος, νεκρώσιμος Eccl., σταυρώσιμος Eccl., πτώσιμος, νήσιμος³ Synes., βάψιμος Iambl., ἐρέψιμος, καταλήψιμος, ἐπιλήψιμος, ἐρέψιμος, ῥίψιμον Orneosoph., ἀπορρίψιμος Artemid., ἐπόψιμος, ἀποκόψιμος Gloss.

For others in -σιμος nouns in -σις cannot be cited: στοιβάσιμος Gloss. (cf. στοιβασία, στοιβασμός), ἐργάσιμος (cf. ἐργασία), ἀναδάσιμος Schol. Il. (cf. ἀναδασμός), δικάσιμος, ἐπιδικάσιμος (cf. δικασμός, ἐπιδικασία), ἰλάσιμος Nicet. (cf. ἰλασμός), εὐνάσιμος (cf. εὐνάζω), ἱππάσιμος (cf. ἱππασία), θηράσιμος (cf. θήραμα), πετάσιμος Nicet. (cf. πετάομαι⁴), γεωργήσιμος (cf. γεώργημα), αἰδήσιμος Orph. (cf. αἶδεις, αἰδέσιμος, αἰδήμων), βοηθήσιμος (cf. βοήθημα), προσδοκήσιμος Byz. (cf. προσδόκημα), λιθοβολήσιμος Gramm. (cf. λιθοβολέω), κουρήσιμος Triclin. (cf. κουρεύω), ἐκπετήσιμος (cf. πετάομαι as above), διαιτήσιμος (: διαιτητής), δαίσιμον· ἐδώδιμον Hesych., ὀφέλισιμος Call. (cf. ὄφελμα), κέρσιμος Schol. Il. (cf. κέρμα), θρησκεύσιμος Eus. (cf. θρήσκευμα), λεύσιμος, καταλεύσιμος (cf. λευσμός), φονεύσιμος Schol. Il. (cf. φόνευμα), πεπαρεύσιμος· εὐφραστος, σαφής Hesych. (cf. πεπαρεῖν), ἱερεύσιμος Plut. (cf. ἱερέω), κουρεύσιμος Schol. Eur. (cf. κουρεύω), προβατεύσιμος Philo (cf. προβατεύω), ἱκετεύσιμος Hesych. (cf. ἱκέτευμα), ἐκκλητεύσιμος (definition of ἐφέσιμος) Hesych. (cf. ἐκκλητεύω), ἀρώσιμος (cf. ἄροσις, ἀρόσιμος, ἄρωμα), ναυκληρώσιμος Hesych. (cf.

¹ *ὀδευσις is not known, but several nouns in -σις are formed from verbs which may be either compounds of ὀδεύω or derivatives from compounds of ὀδός.

² The uncompounded θύσις is not used in the sense of 'sacrifice,' for which θυσία is common. Cf. Osthoff, IF. VI, 41.

³ μεσονήσιμος Eccl. is probably based on a derivative in -ιον.

⁴ V. l. Arist. *Metaphys.* 1009b.

ναυκληρέω), παραγράφιμος Sext. Emp. For these the existence of nouns in -σις might fairly be assumed; yet adjectives in -σιμος so derived were so common that the adjectival type might become independently productive. So we may explain σπονδήσιμος (: σπονδή), ἀτήσιμος (: ἄτη¹), θανατήσιμος late. πεδιάσιμος Eccl. is seemingly to be referred to πεδίον (cf., however, πεδιάσιος), θανάσιμος to θάνατος, ἀρυτήσιμος Anth. to ἀρυτήρ.

ζώσιμος, πλώσιμος suggest the verbs ζῶω, πλώω rather than ζάω, πλέω. The ο of μόρσιμος would not naturally be found in a noun in -σις.

φρόνιμος seems to be formed from φρόνις.

ήσύχιμος is an extension of the adjective ήσυχος; an adjective also underlies γνώριμος (and γνωρίζω); εὐθνήσιμος must be derived from a compound of θνητός; προσδόκιμος may be referred to the same basis as προσδοκία. Prepositional compounds underlie ἐλλόγιμος (cf. ἐν λόγῳ), ἐμποίνιμος Cornutus (cf. ἐν ποιῶν), ἐναίσιμος (cf. ἐν αἴσῃ), καταίσιμος (s. v. καταίσις) Hesych. (cf. κατ' αἴσαν). πολυπενθής occurs with πολυπένθιμος Anth., ἐπωφελής with ἐπωφέλιμος Carm. Aur., παράφρων with παραφρόνιμος, ἄκαιρος, εὐκαιρος with ἀκαίριμος Dion. H., εὐκαίριμος late.² πρόσφορος with ποτιφόριμος Epicharm., and possessive compounds of κρίσις are to be assumed for δυσκρίσιμος Schol. Hipp., ταχυκρίσιμος Hipp.

In κρύφιμος Manetho (: κρύφα, κρυφή) the ι belongs to the suffix, but in ήριμος· ὀρθρινός Hesych. (: ήρι, ἄγχιμος (: ἄγχι), πρώϊμος, πρῶμος (: πρωῖ) and probably in ὄψιμος (: ὀψι- rather than ὀψέ) the suffix is -μο-.

In εἴβιμος Eust., on the other hand, a primary derivative with the suffix -μο- must be recognized.

Here may be enumerated a few forms of uncertain origin: ὄμβριμος, ὄβριμος (: Skt. *agrīmā-s*?), γεργέριμος Call. (: Skt. *jar-jara-s*?), ἐπήτριμος (cf. ήτριον), ὄστριμον Lycophr., ταύσιμον· μάταιον Hesych.

To this class of adjectives, connected as they are for the most part with abstract nouns, it is customary to refer the origin of the

¹ The participle ἀτέων, however, occurs.

² Cited by Lobeck, Prolegomena, p. 172.

Modern Greek abstracts in *-ιμον*, *-σιμον*, "schon seit dem Mittelalter sehr üblich" (Hatzidakis, *Einleitung*, p. 185). Jannaris, however, *Historical Greek Grammar*, § 1022b, contends that they are due to contamination of the abstracts in *-σις* and *-μα*.

ταμός *Tr.*: (lyr.) *Aesch.—*Com.*: (dial.) Alex. *Euphr. *Nicol.—*Or.*: Dem.—*Phil.*: *Arist. *Plat.

θελεμός *Tr.*: (lyr.) Aesch.

θελημός *Ep.*: *Emped.

ἐθελημός *Ep.*: *Hes.

ἐρήμος, *ἔρημος* *Ep.*: *Emped. *Il. Od.*—*Lyr.*: Pind.—*Tr.*: (lyr.) Eur. Soph.; (dial.) Aesch. Eur. *Neophr. Soph. 347.—*Com.*: (dial.) *Antiph. Ar. *Men. 249.—*Hist.*: Hdt. Thuc. Xen.—*Or.*: *And. Ant. Dem. Isae. Isocr. Lyc. Lys.—*Phil.*: Arist. Plat.

λαιμός *Com.*: (dial.) *Men.

λόγιμος *Hist.*: Hdt.

ἐλλόγιμος *Hist.*: *Hdt.—*Phil.*: Plat.

συλλογιμαῖος *Com.*: 906.—*Phil.*: Arist.

ἀγώγιμος *Tr.*: (dial.) *Eur.—*Hist.*: *Xen.—*Or.*: Dem.—*Phil.*: *Arist. Plat.

συναγώγιμος *Com.*: (dial.) *Alex. *Ephipp.

ἐξαγώγιμος *Tr.*: (dial.) *Eur.¹—*Or.*: *Lycurg.—*Phil.*: *Arist.

εἰσαγώγιμος *Tr.*: (dial.) Eur.—*Or.*: Dem. *Din. *Isocr. *Lys.—*Phil.*: Arist. Plat.

ἐπεισαγώγιμος *Phil.*: *Plat.

φαίδιμος *Ep.*: Hes. Hymn. *Il. Od.*—*Lyr.*: *Alcm. *Bacchyl. Pind.—*Tr.*: (lyr.) *Aesch.;² (dial.) *Achae. *Soph.

αοίδιμος *Ep.*: *Hymn. *Il.—*Lyr.*: *Arist.; Pind.—*Tr.*: (lyr.) *Eur.—*Hist.*: Hdt.—*Phil.*: *Arist.

κύδιμος *Ep.*: *Hes. Hymn.—*Lyr.*: *Pind.

ἐδώδιμος *Hist.*: Hdt. Thuc. *Xen.—*Phil.*: Arist. Theophr.

πένθιμος *Lyr.*: *Erinna.—*Tr.*: (lyr.) *Aesch. Eur.; (dial.) Eur.

ἰφθίμος *Ep.*: *Hes. Hymn. *Il. Od.*—*Lyr.*: *Theogn.

ἄλκιμος *Ep.*: *Batr. Hes. Hymn. *Il. Od.*—*Lyr.*: Callin. *Tyrtae.; *Anacr.; Bacchyl. Pind.—*Tr.*: (lyr.) Eur. Soph.; (dial.) *Aesch. *Dicaeog. Eur. Soph. 295.—*Com.*: (lyr.) *Ar.; (dial.) *Ar. *Philem.—*Hist.*: Hdt. Xen.—*Or.*: ———.—*Phil.*: Arist. *Plat.

¹ V. l. *εἰσαγώγιμος*.

² In Ar. *Frogs* 992.

δόκιμος *Ep.*: *Parmen.—*Lyr.*: *Alcae.; *Pind.—*Tr.*: (lyr.) Aesch.
*Eur.—*Com.*:¹ (lyr.) Ar.—*Hist.*: Hdt. Xen.—*Or.*:² *Dem.—*Phil.*:³
Arist. Plat.

ἀδόκιμος *Tr.*: (dial.) *Eur.—*Hist.*: *Xen.—*Or.*: Dem. *Din. *Isocr.—
Phil.: Plat. *Theophr.

εὐδόκιμος *Lyr.*: *Aesch.—*Tr.*: (lyr.) *Aesch. Eur.—*Com.*:⁴ ———.—
Hist.:⁵ Xen.—*Or.*:⁶ Isocr.—*Phil.*:⁷ Plat.

προσδόκιμος *Hist.*: Hdt. Thuc.—*Or.*: *Dem.—*Phil.*: Arist. Hipp.

πλόκιμος *Phil.*: *Theophr.

ιδάλιμος *Ep.*: *Hes.

εἰδάλιμος *Ep.*: *Od.

κυδάλιμος *Ep.*: *Hes. Il. Od.

πευκάλιμος *Ep.*: *Hes. Il.

καρπάλιμος *Ep.*: Hes. Hymn. Il. Od.—*Lyr.*: *Pind.—*Com.*: (lyr.) *Ar.
ὠφέλιμος *Lyr.*: *Crates *Critias.—*Tr.*: (lyr.) *Eur.—*Com.*: (dial.) *Ar.
—*Hist.*: Thuc. Xen.—*Or.*: Dem. *Hyp. Isocr. *Lyc. Lys.—*Phil.*:
Arist. *Hipp. Plat. Theophr.

κάλλιμος *Ep.*: *Hymn. Od.

ἐκβόλιμος *Hist.*: Hdt.—*Phil.*: Arist.

ἐμβόλιμος *Com.*: (dial.) *Eupol.—*Hist.*: Hdt.—*Phil.*: *Arist.

ὑποβολιμαῖος *Hist.*: Hdt.—*Phil.*: Arist.

ῥλιμος *Tr.*: (dial.) *Eur.

εὐχωλιμαῖος *Hist.*: Hdt.

γυναικόμιμος *Tr.*: (lyr.) *Eur.; (dial.) *Aesch. *Eur. *Soph.

νόμιμος *Ep.*: *Emped.—*Lyr.*: *Pind.—*Tr.*: (lyr.) *Aesch. Eur. *Soph.;
(dial.) Eur.—*Com.*: (lyr.) *Ar.; (dial.) *Ar. *Diphil. *Men.—*Hist.*:
*Hdt. *Theop. Thuc. Xen.—*Or.*: And. Ant. Dem. Din. Isocr. Lyc.
Lys.—*Phil.*: Arist. Plat.

ποιίνιμος *Lyr.*: *Pind.—*Tr.*: (lyr.) *Soph.; (dial.) Soph.

ἐμποιίνιμος *Tr.*: (lyr.) 525.

γόνιμος *Tr.*: (lyr.) Eur.—*Com.*: (dial.) *Ar. 347a, 462.—*Phil.*: Arist.
Plat. Theophr.

¹ δοκιμάζω Archipp. Diod. Diphil. Men.

² δοκιμάζω And. Ant. Isae. Isocr. Lyc. Lys.

³ δοκιμάζω Hipp.

⁴ εὐδοκιμέω Alex. Eub. Philem. 110.

⁵ εὐδοκιμέω Hdt. Theop. Thuc.

⁶ εὐδοκιμέω Dem. Lyc. Lys.

⁷ εὐδοκιμέω Arist.

- μόνιμος *Tr.*: (lyr.) *Eur. *Soph.—*Hist.*: *Thuc. Xen.—*Phil.*: Arist. Plat.
- παράμονιμος *Lyr.*: *Theogn.; *Pind.—*Hist.*: Xen.—*Phil.*: Arist.
- φρόνιμος *Lyr.*: *Thales.—*Tr.*: (lyr.) *Eur. Soph.—*Com.*: (lyr.) Ar.; (dial.) Ar. Bato *Men. *Telest.—*Hist.*: Xen.—*Or.*: Dem. Isocr.—*Phil.*: Arist. Plat.
- παραφρόνιμος *Tr.*: (lyr.) *Soph.
- αὔξιμος *Ep.*: *Emped.—*Lyr.*: *Hippon.—*Tr.*: *Aesch.—*Hist.*: *Xen
- φύξιμος *Ep.*: *Od.—*Lyr.*: Simon.—*Tr.*: (lyr.) *Soph.
- πλόϊμος¹ *Hist.*: Thuc.—*Or.*: Dem.
- ἐτοῖμος, ἔτοιμος *Ep.*: Il. Od.—*Lyr.*: *Crates *Euen. *Solon Xenophan.; Pind.—*Tr.*: (lyr.) Aesch. *Eur.; (dial.) Aesch. *Crat. Eur. Soph. 408.—*Com.*: (lyr.) Ar.; (dial.) *Alex. Ar. *Timocl.—*Hist.*: Hdt. Thuc. Xen.—*Or.*: And. Ant. Dem. Din. Isocr. Lys.—*Phil.*: Arist. Plat.
- κάμπιμος *Tr.*: (dial.) Eur.
- πόμπιμος *Lyr.*: *Pind.—*Tr.*: (lyr.) *Aesch. Eur.; (dial.) *Aesch. Eur. Soph. 260.
- κάρπιμος *Tr.*: (dial.) *Aesch. Eur.—*Com.*: (lyr.) Ar.; (dial.) *Alex.—*Phil.*: Arist. Theophr.
- ὄβριμος,² ὄμβριμος *Ep.*: Hes. *Hymn. Il. Od.—*Lyr.*: *Theogn. *Tyrt.; Pind.—*Tr.*: (lyr.) Aesch. Eur.; (dial.) *Aesch.
- μόριμος *Ep.*: *Il.—*Lyr.*: Pind.—*Tr.*: (lyr.) *Aesch.
- πόριμος *Tr.*: (lyr.) *Aesch.; (dial.) *Eur.—*Com.*: (lyr.) Ar.; (dial.) *Ar.—*Hist.*: *Thuc.—*Phil.*: *Hipp. *Plat.
- σπόριμος *Hist.*: *Xen.
- ἐπήτριμος *Ep.*: Il.
- κούριμος *Tr.*: (lyr.) Eur.; (dial.) *Agath. *Aesch. *Eur.
- πύριμος *Tr.*: (dial.) *Eur.³
- ῥοριμος *Com.*: (dial.) *Nicom.—*Phil.*: *Arist.
- γνώριμος *Ep.*: *Od.—*Tr.*: (dial.) *Eur.—*Com.*: (dial.) *Alex. *Antiph. Posidipp.—*Hist.*: *Thuc. Xen.—*Or.*: Aeschin. Dem. *Din. *Hyp. *Isae. *Isocr. *Lys.—*Phil.*: Arist. Plat. Theophr.
- σιμός *Lyr.*: *Arion.—*Com.*: (lyr.) *Ar.; (dial.) Ar. *Dionys. *Plat.—*Hist.*: Hdt. Xen.—*Phil.*: Arist. Plat.
- βάσιμος *Tr.*: (lyr.) *Soph.—*Hist.*: *Xen.—*Or.*: *Dem.

¹ Cf. πλώϊμος.

² ὀβριμοπάτερη Solon; Ar. ὀβριμοεργέω Callin., ὀβριμοδερκής Bacchyl.

³ We should probably read πύρινος.

- ἐργάσιμος *Hist.*: *Xen.—*Or.*: *Ant.—*Phil.*: *Arist. Plat. Theophr.
 ἰάσιμος *Tr.*: (dial.) *Aesch. *Eur.—*Com.*: (dial.) *Alex. *Philem.—
Or.: *Ant.—*Phil.*: Plat.
 δικάσιμος *Com.*: (dial.) *Philet.; *Men.—*Phil.*: *Plat.
 γελάσιμος *Com.*: *Strattis.
 θανάσιμος *Tr.*: (lyr.) *Aesch. Eur. Soph.; (dial.) Aesch. Eur. Soph.—
Or.: *Ant.—*Phil.*: Arist. Hipp. Plat. Theophr.
 εὐνάσιμος *Hist.*: *Xen.
 ἱππάσιμος *Hist.*: Hdt. Xen.—*Phil.*: *Arist.
 δράσιμος *Tr.*: (dial.) *Aesch.
 περάσιμος *Tr.*: (dial.) *Eur.
 θηράσιμος *Tr.*: (dial.) *Aesch.
 πράσιμος *Hist.*: *Xen.—*Or.*: *Isae.—*Phil.*: *Plat.
 στάσιμος *Hist.*: *Xen.—*Phil.*: Arist. Hipp. Plat. Theophr.
 ἀφέσιμος *Phil.*: *Arist.
 ἐφέσιμος *Or.*: *Dem.—*Phil.*: Arist.
 αἰρέσιμος *Hist.*: *Xen.
 ἐξαιρέσιμος *Phil.*: *Arist.
 ναυπηγήσιμος *Hist.*: *Hdt. Thuc. Xen.—*Or.*: *Dem.—*Phil.*: *Plat.
 Theophr.
 γεωργήσιμος *Phil.*: *Arist.
 σπονδήσιμος *Com.*: (dial.) *Philem.
 βοηθήσιμος *Phil.*: *Theophr.
 ἐξοικήσιμος *Tr.*: (dial.) *Soph.
 ὠφελήσιμος *Tr.*: (dial.) *Soph.—*Com.*: (dial.) *Ar.
 εὐθνήσιμος *Tr.*: (dial.) *Aesch.
 ὀνήσιμος *Er.*: *Hymn.—*Tr.*: (lyr.) *Aesch. *Soph.; (dial.) Soph.—
Phil.: *Plat.
 ἀρνήσιμος *Tr.*: (dial.) *Soph.
 χρήσιμος *Lyr.*: *Critias *Theogn.—*Tr.*: (lyr.) *Eur. *Soph.; (dial.)
 *Aesch. *Dionys. Eur. Soph. 173. 516a.—*Com.*: (lyr.) Ar.; (dial.) Alex.
 *Antiph. Ar. *Aristophon *Damox. *Dion. *Eupol. Men. *Philem
 *Timocl. 106.—*Hist.*: Hdt. *Theop. Thuc. Xen.—*Or.*: Aeschin
 *Ant. Dem. Din. Hyp. Isae. Isocr. Lyc. *Lys.—*Phil.*: Arist. *Hipp
 Plat. Theophr.
 ἀτήσιμος *Tr.*: (dial.) *Soph.
 ἐκπετήσιμος *Com.*: (dial.) Ar.

ἀμφισβητήσιμος *Hist.*: *Xen.—*Or.*: *Ant. Dem. Isae. Isocr.—*Phil.*:
Arist. Plat.

ζητήσιμος *Hist.*: *Xen.

διαιτήσιμος *Or.*: *Isae.

ἐπαναπτήσιμος *Com.*: 1006.

ὀπτήσιμος *Com.*: (dial.) *Eubul.

αῖσιμος¹ *Ep.*: *Batr. *Hes. *Hymn. Il. Od.

ἐναίσιμος *Ep.*: *Hymn. Il. Od.—*Tr.*: (lyr.) Aesch.; (dial.) *Aesch.
*Eur.

κρίσιμος *Com.*: (dial.) *Men.—*Phil.*: Arist. Hipp.

ἐπιδόσιμος *Com.*: (dial.) *Alex. *Crobyl.

ἐνδόσιμος *Or.*: *Hyp.—*Phil.*: Arist.

ἀρόσιμος *Phil.*: *Theophr.

μόρσιμος *Ep.*: Il. Od.—*Lyr.*: *Solon *Theogn.; Pind.—*Tr.*: (lyr.)
Aesch. *Eur.; (dial.) Aesch. Eur. Soph.—*Hist.*: *Hdt.

καύσιμος *Com.*: *Alex.—*Hist.*: Xen.—*Phil.*: *Plat.

λεύσιμος *Tr.*: (lyr.) *Aesch. *Eur.; (dial.) *Aesch. Eur.

καταλεύσιμος *Or.*: *Din.

ὑπερτοξεύσιμος *Tr.*: (dial.) *Aesch.

πορεύσιμος *Tr.*: (dial.) *Eur.—*Hist.*: *Xen.—*Phil.*: *Arist. *Plat.

στρατεύσιμος *Hist.*: Xen.

βακχεύσιμος *Tr.*: (dial.) *Eur.

θύσιμος *Com.*: (dial.) *Ar.—*Hist.*: Hdt.

λύσιμος *Tr.*: (lyr.) *Aesch.; *Eur.—*Phil.*: *Arist. *Plat.

καταλύσιμος *Tr.*: (lyr.) *Soph.

ἀπολύσιμος *Or.*: *Ant.

ἀνύσιμος *Hist.*: *Xen.—*Phil.*: Plat.

ἀκούσιμος *Tr.*: *Soph.

φύσιμος *Phil.*: Theophr.

μισθώσιμος *Com.*: (dial.) *Alex.

βιώσιμος *Tr.*: (dial.) Eur. *Soph.—*Hist.*: Hdt.—*Phil.*: *Theophr.

άλώσιμος *Tr.*: (lyr.) *Soph.; (dial.) Aesch. Eur.—*Hist.*: *Hdt. *Thuc.
Xen.

πλώσιμος *Tr.*: (dial.) *Soph.

ἄρώσιμος *Tr.*: (dial.) *Soph.

¹ αἰσιμία Aesch., καταισιμῶ Eubul.

- βρώσιμος* *Tr.*: (dial.) *Aesch. 118.—*Com.*: *Diphil.—*Phil.*: *Arist.
πτώσιμος *Tr.*: (lyr.) *Aesch.; (dial.) *Aesch.
πόσιμος *Com.*: (dial.) *Eubul.—*Hist.*: *Hdt. *Xen.—*Phil.*: Arist. *Plat.
 Theophr.
νόσιμος *Ep.*: Od.—*Tr.*: (lyr.) *Eur.; (dial.) Aesch. *Eur.—*Phil.*:
 *Theophr.
άνόστιμος *Ep.*: *Od.—*Tr.*: (lyr.) *Eur.—*Phil.*: *Theophr.
τρόφιμος *Tr.*: (lyr.) Eur.—*Com.*: (dial.) *Archipp. *Men. 190.—*Hist.*:
 *Xen.—*Phil.*: Arist. Hipp. Plat. Theophr.
υάχιμος *Tr.*: (lyr.) *Aesch.—*Com.*: (dial.) *Alex. *Antiph. Ar.—*Hist.*:
 Hdt. Thuc. Xen.—*Or.*: Isocr.—*Phil.*: Arist. Hipp. Plat.
άγχιμος *Tr.*: (dial.) *Eur.
λόγχιμος *Tr.*: (lyr.) *Aesch.
τρόχιμος *Tr.*: (lyr.) *Soph.
όνυχιμαίλος *Com.*: 879.
ήσύχιμος *Lyr.*: *Pind.
κατακώχιμος *Or.*: *Isae.—*Phil.*: Arist.
έρέψιμος *Phil.*: *Plat. *Theophr.
καταλήψιμος *Or.*: *Ant.
έρείψιμος *Tr.*: (dial.) *Eur.
όψιμος *Ep.*: *Il.—*Hist.*: *Xen.—*Phil.*: Theophr.
έπόψιμος *Tr.*: (dial.) *Soph.
*πλώιμος*¹ *Or.*: *Aeschin.—*Phil.*: *Theophr.
πρώιμος, πρῶμος *Com.*: *Ar.—*Hist.*: *Xen.—*Phil.*: *Arist.
θερμός *Ep.*: *Hes. *Hymn. Il. Od. *Parm.—*Lyr.*: *Theogn.; *Bacchyl.
 Philox. Pind. *Simon.—*Tr.*: (lyr.) Aesch. Eur. Soph.; (dial.) Aesch.
 Eur. Soph. 546.—*Com.*: (lyr.) *Antiph. Ar. *Axion. *Mnes.; (dial.)
 *Alcae. Alex. Amph. *Antid. Antiph. Ar. Axion. *Crates *Crobyl.
 *Diocl. *Diphil. Eubul. *Euphr. Nicostr. Pherecr. *Philem. *Philyll.
 *Sosipat. Strattis Telecl. *Timoel.—*Hist.*: Hdt. *Thuc. Xen.—
Or.: Ant.—*Phil.*: Arist. Hipp. Plat. Theophr.
ήδυμος *Ep.*: Hymn.—*Lyr.*:² *Simon.
νήδυμος *Ep.*: *Batr. *Hymn. Il. Od.
έτυμος *Ep.*: *Hes. Il. Od.—*Lyr.*: *Erinna *Ion Theogn. *Xenophanes;
 *Bacchyl. *Philox. Pind. *Stesich.—*Tr.*: (lyr.) Aesch. Eur. Soph.;
 (dial.) Eur.—*Com.*: (lyr.) *Ar.—*Phil.*: Arist. Plat.

¹ Cf. πλώϊμος.² ήδυμέστατος Alcman.

ἐτήτυμος *Ep.*: *Hes. Hymn. Il. Od.—*Lyr.*: *Archil.; Pind.—*Tr.*: (lyr.) Aesch. *Eur.; (dial.) Aesch. Eur. Soph.—*Com.*: (dial.) *Ar.

δοχμός¹ *Ep.*: *Il.

νεοχμός *Lyr.*: *Alcm.—*Tr.*: (lyr.) *Aesch. Eur. *Soph.; (dial.) *Aesch. Eur. *Ion *Soph.—*Com.*: (lyr.) Ar.; Cratin.—*Hist.*: Hdt.

Among these are 138 secondary derivatives in -ιμος, of which 24 occur in epic, 6 in elegiac, 1 in iambic, 5 in melic, 14 in choral poetry, 35 in lyric parts of tragedy, 46 in tragic dialogue, 8 in lyric parts of comedy, 25 in comic dialogue, 47 in history, 28 in the orators, 63 in philosophy.

The inscriptions alone record φύγιμον Andania (Cauer 47), ἀνασάξιμος Att. (CIA. II, 780), ἀπεκηρύξιμος Att. (CIG. 123), καθέσιμον Att. (CIA. II, 444), ὑπεχθέσιμος Cret. (Cauer 119 = CIG. 2556), ἀρκέσιμος Syria (CIG. 9899), πράκτιμος² Delph. (Coll. 1686).

¹ δόχμιος Eur.

² Polybius uses the form πράξιμος.

[An account of nouns in -μη, -μονή, -μις, and of the possessive compounds in which the several related types appear, will follow. Some general observations on the group of suffixes will also be made.]



